DOCUMENT RESUME

ED 119 917 RC 009 060

AUTHOR Elias, David William; And Others
TITLE Alaskan Native Dropouts: A Comparison of the Characteristics of 259 Alaskan Native Students Who Dropped Out of School During the Academic Year 1969-1970.
PUB DATE Jun 71
NOTE 193p.; Group research report submitted in partial fulfillment of a Master of Social Work, University of Utah, Salt Lake City; Occasional light print
AVAILABLE FROM Inter-Library Loan, University of Utah, Salt Lake City, Utah 84412

EDRS PRICE MF-$0.83 HC-$10.03 Plus Postage
DESCRIPTORS Age; *Alaska Natives; *Comparative Analysis; Delinquent Behavior; *Dropouts; Educational Interest; Family Characteristics; Masters Theses; Schools; Sex Differences; Social Agencies; Social Services; *Student Attitudes; *Student Characteristics
IDENTIFIERS BIA; Bureau of Indian Affairs

ABSTRACT

Characteristics and attitudes of the Alaska Native School Dropout (N=259 from the 1969-70 school year) were surveyed by seven graduate students placed throughout Alaska during the summer of 1970. Focus was on questions relative to: (1) factors influencing dropouts; (2) students' occupations since leaving school; (3) student vocational preferences and future educational plans; (4) social services received by students since leaving school; and (5) kinds of additional services provided students and characteristics of students wanting additional services. Utilizing the chi square test at a significance of .05, student characteristics were compared and analyzed. In general, results indicated that the Alaska Native high school dropout: (1) was equally likely to have been male or female; (2) was approximately 17.5 years old; (3) had 6.4 siblings; (4) came from small villages (over 50 percent); (5) was single; (6) had lived most of his life with both natural parents; (7) was attending either 9th or 10th grade at the time he left school; (8) had been arrested one or more times; (9) was planning to return to school; (10) had a sibling who had also dropped out of school; (11) had not been contacted or helped by any social agency since leaving school; (12) was most inclined to cite "not liking school" as the reason for leaving; (13) preferred to return to a Bureau of Indian Affairs school (45.7 percent). (JC)

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ALASKAN NATIVE DROPOUTS

A COMPARISON OF THE CHARACTERISTICS OF 259 ALASKAN NATIVE STUDENTS WHO DROPPED OUT OF SCHOOL DURING THE ACADEMIC YEAR 1969-1970

by

David William Elias
George Allen Gundry
Douglas Jon Merdler
Kyle Lynn Pehrson
Douglas Steen Peterson
Terry Brent Price
Charles Nyle Randall
Lucy Sparck

A group research report submitted to the faculty of the Graduate School of Social Work, University of Utah, in partial fulfillment of the requirements for the degree of

Master of Social Work

University of Utah

June 1971

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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ACKNOWLEDGMENTS

The writers of this thesis wish to express sincere appreciation to those who have contributed in any way to its development. We extend special thanks and appreciation to Dr. Kenneth A. Griffiths, chairman of the Supervisory Committee for his direction and understanding.

We are indebted to Gerald Ousterhout, Social Service Director of the Bureau of Indian Affairs, Juneau, Alaska, and to Keith Anderson, Coordinator, Division of Planning and Research, Alaska State Department of Education, whose cooperation and interest in Alaskan Native dropouts helped to develop and initiate this study.

The writers wish to express appreciation to the various Bureau of Indian Affairs agency offices in Alaska for their cooperation and for their support of this project. The writers feel that the supervision given them by agency personnel was excellent, for this we extend special thanks.

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ABSTRACT

The Problem and Purpose

Very little research had been done related to the Alaska native student who dropped out of school. The Bureau of Indian Affairs had noted a growing number of native student dropouts in recent years. That lack of current research together with the growing numbers of natives leaving school prompted the Juneau Area Office of the Bureau of Indian Affairs, Social Service Division and the Alaska State Department of Education to encourage and support this project to study native dropouts and their needs.

The purpose of this study was to determine characteristics and attitudes of the Alaska native student dropout, focusing on the following questions:

1. What factors influenced dropping out of school?
2. What had the student been doing since leaving school?
3. What would the student like to be doing and what were his future educational plans?
4. What social services had the students received from the various social service agencies since leaving school?
5. What kinds of additional services were provided, and what were the characteristics of those who wanted additional services?

Subjects

The project included 415 Alaska native students who left school during the 1969-1970 school year. A total of 259 dropouts were studied or 62.4 percent of the population.

Methodology

This project was undertaken through the Graduate School of Social Work, University of Utah. Research was completed and compiled under the direction of Dr. Kenneth A. Griffiths.

An attempt was made by seven graduate students placed throughout Alaska during the summer of 1970 to study the entire population of 415 native student dropouts. The data were compiled and tabulated by use of the computer at the University of Utah. Areas of interest were selected by each researcher who formed his own hypothesis concerning a specific dichotomy and assumed responsibility for analysis of that data. The chi square test was used with significance reported at the .05 level.

Conclusions and Findings

A breakdown of the general characteristics of the population studied revealed 46.9 percent to be Eskimo; 21.2 percent Southeastern Indian (Tlingit, Haida); 19.6 percent Interior Indian (Athapaskan); and 5.8 percent Aleut.

The Alaska Native high school dropout was equally as likely to be male as female; was approximately 17.5 years old; and had 6.4 brothers and sisters. Over 50 percent came from villages with a population of less than 500; were single as opposed to married; had lived most of their lives with both natural parents; were attending either ninth or tenth grade at the time they left school; had been arrested one or more times; were planning to return to school; had a brother or sister who also dropped out of school; and had not been contacted or helped by any social agency since leaving school.

The Alaska native dropout had a variety of reasons for leaving school. The largest single reason excluding the response of "other" was "not liking school."

If the Alaska native dropout were to return to school 45.7 percent would choose a B.I.A. school either inside or outside Alaska; 41.2 percent would choose a public school inside or outside Alaska, and 5.8 percent would choose a "church" school inside or outside Alaska.

An evaluation of general characteristics of the students interviewed in this study suggested that the sample was representative of the Alaska native dropout population for the school year 1969-1970.

Arrested Compared to the Not Arrested Group

The null hypothesis was rejected because significant differences were found when the respondents that had been arrested were compared to those

who had not been arrested. It was found that significant differences existed in the following areas:

1. More males had been arrested two or more times.
2. More Eskimos had been arrested than any other group.
3. More of the arrested group did not live with both real parents most of their life.
4. More of the arrested group came from urban communities of over 500 population.
5. More students who had been arrested two or more times reported trouble with teachers as the most important reason for leaving school.

Former B.I.A. School Students Compared with Former Public School Students

The null hypothesis that there was no significant difference between the responses of B.I.A. respondents and the responses of public school respondents was rejected. The following areas of significant differences were noted:

1. Greater family solidarity among B.I.A. respondents.
2. Fewer arrests among B.I.A. respondents.
3. Trouble with other students who reported more often among B.I.A. respondents as a reason for leaving school.

4. Fewer B.I.A. students reported family problems as a reason for leaving school.
5. B.I.A. respondents reported less academic difficulty.
6. B.I.A. respondents reported feeling more limited in their ability to accomplish.
7. More respondents reported preference to attend B.I.A. schools.

Family Experience: A Comparison of Southeast Indians and All Other Natives

On the basis of these findings, the researcher's stated null hypothesis that there was no observed difference between the Southeast Indians and the other Alaska natives with regard to family experience was rejected. Significant differences were established in the following areas:

1. More Southeast Indians lived most of their lives separated from one or both real parents.
2. Frequency of divorce and separation was higher among Southeast Indians.
3. Southeast Indians came from larger communities.
4. Southeast Indian families were smaller.
5. More Southeast Indians attended public schools.
6. Fewer Southeast Indians reported leaving school for established family related reasons.

7. Fewer Southeast Indians reported "didn't like school" as a reason for leaving.

8. Fewer Southeast Indians reported doing failing work at the time of leaving school.

A Parental Profile of the Dropout

On the basis of the data researched, significant differences were noted between students having lived most of their lives with both real parents and those not having lived most of their lives with both real parents. No null hypothesis was stated. Significant differences were noted in the following four areas:

1. More family problems were reported by the student who had lived most of his life with both real parents.
2. More homesickness was reported by students living with both real parents.
3. More students living with both real parents felt being a native held them back.
4. Students living with both real parents reported being needed at home more frequently as a reason for leaving school.

A Comparison of School Related and Personal Reasons for Leaving School

The null hypothesis was rejected since there were significant differences in comparing students leaving school because of school related items to those who left because of personal problems. The following areas of significant differences were noted:

1. More Interior and Southeast Indians left school for school related reasons.
2. More male respondents left for school related reasons.
3. More students leaving school for school related reasons were living at home.
4. More students who left for school related reasons did so during the first two years of high school (ninth and tenth grades).
5. More public school students left for school related reasons.
6. More respondents leaving for school related reasons reported having some contact with Neighborhood Youth Corps.
7. More Eskimos left school for personal reasons.
8. More females left school for personal reasons.
9. More positive feelings were evidenced toward school by those who left for personal reasons.
10. More students leaving school for personal reasons reported having some contact with the B.I.A.

Agencies: A Comparison of Each Agency

Against the Others

The null hypothesis that there were no significant differences in the comparison of native dropouts in the Alaskan B.I.A. agencies was rejected as a result of the evaluation of the data.

Significant differences were found in the following areas:

1. More students from the Southeast Agency lived most of their lives with someone other than both real parents.
2. A greater number of dropouts that returned to an educational program came from backgrounds of broken homes.

There were similarities found between agencies in the following four areas:

1. Parental aspirations for the education of their children
2. The amount of self-worth felt by the dropout and his dependency on others
3. The degree to which hunting and fishing contributed to the support of the family
4. Nome and Bethel agencies when compared to the others

A Comparison of the Eskimo Dropout and All Other Natives

The purpose of this section was to develop through the analysis of evidence the problems of Alaska native dropouts. No specific null hypothesis was stated. This section attempted to develop differences between Eskimo natives and all other native student dropouts. Significant differences were noted in the following areas:

1. In villages smaller than 100 population, less dropouts were Eskimos.
2. More Eskimo natives left B.I.A. schools than did other Alaska natives.
3. More Eskimo students thought of themselves as being able to be successful students.
4. More Eskimo students thought themselves less capable of achieving what they set their minds on doing.

CHAPTER I

INTRODUCTION

Statement of the Problem

School and community leaders throughout the nation have for several years been increasingly alarmed at the growing rate and numbers of students who leave high school before graduating.

At the time of the writing of this thesis, the rate of unemployment for young people between 18 and 24 years old was three times higher than the national average of six percent. The rate of unemployment was almost 30 percent for the youth of this age group who did not have high school diplomas compared with 11 percent for those who did have high school diplomas. In the late 1960's the under-25 age group did increase by almost 50 percent, and the unemployment percentage remained stable as this increase occurred. Unless past trends were reversed, one of every three of these young people would not finish high school and would not be eligible for skilled jobs. In 1965, three dropouts applied for every two jobs available to them (Foster, 1967, pp. 5-8).

This nation has placed high value on education. With increasing industrial technology, the value of education seemed essential to individual dignity, human progress and national survival.

From this introduction let us turn to the educational picture of one of the newer states in the Union, Alaska, and its educational program for Alaskan Natives.

In terms of actual school structures, a large number of school buildings were built by the Bureau of Indian Affairs exclusively for the native population of Alaska. Across thousands of uninhabited miles of land were scattered small villages of both Indians and Eskimos still actively providing for their needs mainly through subsistance living off the land. These villages ranged in population from less than fifty to several thousand.

Transportation was a major problem. There were no roads connecting the outlying villages with main urban centers. Travelers had to rely on transportation by airplane or in some areas, by boat. This made consolidation of educational resources difficult and required a large expense in operating many small schools with one or two teachers teaching the first eight grades. When larger schools were built for the high school level, the cost of getting the student to the school and back home for vacation increased the education cost per student greatly. It should also be noted that room and board must be provided for students while attending these larger, centralized schools, which added even more expense to the educational picture.

Because of the status of Alaska as a territory until recent years, and its remote location, public money for education of Alaskan Natives had

always been scarce. Responsibility for education of natives was delegated to the Bureau of Indian Affairs and continued to be exclusively their responsibility until 1968. The Bureau built small one or two room schools in the smaller villages with teachers' quarters nearby and provided education to that village through the eighth grade. If students wanted to continue past the eighth grade, two boarding schools in Alaska and several in the continental U. S. were used.

The Bureau transported the children to the school where they stayed through the school year, returning home during the summers. This pattern continued until high school was completed. As time progressed and the territory was made a state, public funds were used to construct state operated boarding schools through grade twelve, and the Bureau also constructed other schools and added more grades to some already existing schools. In 1968, the State of Alaska began acquiring larger sums of money from the State's natural resources and the process of turning Bureau owned and operated schools over to the State began. As of September, 1970, nearly 50 percent of the Alaskan native schools were being operated under state supervision.

In terms of number of the Alaskan native population, there were more than 53,000 natives coming from three distinct ethnic backgrounds: Indian, Eskimo, and Aleut. The native population was a very young population with the median age being 16.3 years, and more than 77 percent of the population

being under 35 years of age (Federal Field and Planning Alaska, 1968, pp. 5-8).

In 1960, of some 25,000 native people 14 years or older, more than 50 percent had not completed more than the sixth grade; 21 percent had completed the seventh or eighth grade; another 14 percent had gone to high school with only 8 percent completing high school and two percent going to college. Only a small fraction of one percent had completed four years or more of college (Federal Field and Planning Akaska, 1968, p. 17).

In the school year 1967, nearly 18,000 native students were in school; 9,207 were in BIA operated schools, and 4,381 were in schools directly operated by the State of Alaska. Over 4,000 others were enrolled in schools operated by independent school districts, private, or denominational schools.

During the past decade considerable research had been done and many studies conducted to help school personnel determine why pupils leave school before graduation and more particularly what can be done to retain them. Such research was necessary and of great value in identifying and helping the potential dropout to remain in school. Certainly one of the major areas of concern for school social workers, school counselors and other pupil personnel staff members was trying to help the school child continue in the educational system. Realistically, however, it was fairly obvious that due to the present structure of the nation's elementary and secondary educational institutions, a certain proportion of the students would not remain in school

until high school graduation. The same basic school system existed in Alaska, therefore, it can also be concluded that a certain proportion of Alaskan native students would not remain in school until high school graduation.

Very few studies on Alaskan native education have been conducted. The following questions have been raised. What reasons and motivations have prompted the native student to drop out? What has the student been doing since leaving school? What were future educational plans of the dropout? What services have been received from various agencies since leaving school?

Purpose of Study

There was a growing realization on the part of educators, business, labor, and professional leaders of the nation that the school dropout problem presented a serious threat to the economic and social stability and advancement of the country. Therefore, it was proper that studies be made to investigate this problem, and it was especially important to try to determine what influenced the actual discontinuing of school. This was the major purpose of this study, and it was designed to attempt to answer the following questions:

1. What were the major characteristics of Alaskan Native dropouts?
2. What factors influenced dropping out of school?
3. What has the student been doing since leaving school?

4. What would the student like to be doing and what were future educational plans?

5. What social services have the students received from various agencies since leaving school?

It was hoped that the findings of this study would be of value in providing specific information concerning these areas. With this understanding the Bureau of Indian Affairs, the State of Alaska, and other school personnel might better meet the needs of the Alaskan native dropout.

Definition of Terms

The following definitions were adopted for the study:

Alaskan Native--this term was used to denote Aleutian, Eskimo, and the variety of Indian tribal groups living within the geographic boundaries of the State of Alaska.

B.I.A.--An abbreviation for the Bureau of Indian Affairs of the Department of the Interior.

School dropouts, dropouts, school leavers--terms which will be used interchangeably in reference to the 415 Alaskan native high school students who left school during the school year 1969-1970.

N.Y.C.--An abbreviation for Neighborhood Youth Corps of the Department of Labor.

Sample--will refer to the 259 Alaskan Native dropouts interviewed. Represented 62 percent of the Native population which dropped out during the school year 1969-70.

Delimitations

A limitation of the study was the absence of a control group with which to compare the dropouts. There was a need to see and compare the characteristics of Alaska Native students who remained in school with those who dropped out.

Additionally, there may have been a lack of standardization in some aspects of the administration of the questionnaire which may have imposed some limitations as to the reliability of the questionnaire. However, there was an attempt made to standardize the instrument. However, due to the wide variety of conditions under which it was administered, there may have been a lack of standardization.

CHAPTER II

REVIEW OF THE LITERATURE

The high school dropout has received a great deal of attention and study in the past decade even though it was a well-known fact that proportionately the number of school leavers had declined steadily over the past ten years. However, this fact in no way decreased the seriousness of the problem nor did it make finding solutions to the problem any easier. "As the dropout rate decreases, the educational task actually becomes more difficult because the salvage effort converges upon those who make up the very 'hard core' of the problem" (Kruger, 1969, p. 1). As we stated before, the decreasing dropout rate did not reduce the serious nature of the problem since for the individual who does drop out, the magnitude of his problem was increased. The dropout of today stands to fall further behind his contemporaries than did the dropout of ten years ago due to the increasingly complex nature of our society and our ever-improving educational systems.

It would be impossible to critically review even the more classical studies concerning the high school dropout problem in view of the vast amount of literature written on this subject. It seemed important, however, to examine what were considered to be the general characteristics of a secondary school dropout in the United States. An excellent and perhaps the most

comprehensive description of a secondary school dropout in the United States was given by Daniel Schrieber whose expertise in the study of school leavers is well-documented:

> Although each dropout is an individual whose reasons for dropping out are peculiar to himself, these studies have developed a portrait of an average dropout. He is just past his 16th birthday, has average or slightly below average intelligence, and is more likely to be a boy than a girl. He is functioning below his potential; he is below grade level in reading; and academically he is in the lowest quartile. He is slightly over age for his grade, having been held back once in the elementary or junior high school grades. He has not been in trouble with the law, although he does take up an inordinate amount of the school administrator's time because of truancy and discipline. He seldom participates in extra-curricular activities; he feels rejected by the school and, in turn, rejects the school. His parents were school dropouts, as were his older brother and sister. He says that he is leaving school because of lack of interest but that he will get a high school diploma, in some way or other, because without it he cannot get a good job. He knows the reception that awaits him in the outside world, yet believes that it cannot be worse than remaining in school (Schrieber, 1968, p. 6).

The right to and the need for a system of free public education available to all was a basic tenet of our democratic society. As Edgar Friedenberg pointed out, one of our founding fathers, James Madison, believed that a democratic society could not exist without a sound and equal system of education (Schrieber, 1967, p. 11). Thus as a society we were obligated to provide such a system and part of this responsibility involved an attempt to both prevent potential school dropouts and to provide a means by which to reintegrate those who did drop out despite our efforts.

A dropout must not be considered a failure or one who did not take advantage of what was given to him, but as someone who was placed in this position by an intricate array of reasons, circumstances, and events most of which were beyond his control. In the past, efforts to resolve the problem of school leavers has concentrated primarily on changing the dropout himself, but educators have been slowly coming to the realization that it may, also, require the changing of the individual's environment to include the school system itself to solve the problem (Schrieber, 1967, pp. 3-6). In part the realization that more needs to be done than changing the individual had come about as a result of research into the problem. Research has begun to uncover the complex nature of the problem.

> Youngsters drop out of school for many different reasons and combinations of reasons. Potential dropouts have economic problems, health problems, and academic problems. They may live in home situations that exert too many pressures against their own desire to succeed. Some families, also for a variety of reasons, may openly encourage their children to stop going to school. The community may offer no real and visible reasons to support the idea that education is important (Levine, 1970, p. 10).

Magnitude, Scope, and Impact of the Problem

It was estimated that the high school graduating class of 1969 had a dropout rate of 22 percent (Kruger, 1969, p. 1). This was best illustrated by describing the school holding power for the students who entered the fifth grade in the United States in 1961. For every ten pupils in the fifth grade in the fall of 1961, 9.6 entered the ninth grade in the fall of 1965, 8.6 entered

the eleventh grade in the fall of 1967, 7.6 graduated from high school in 1969, and 4.5 entered college in the fall of 1969 (Grant, 1970, p. 37).

It was a well-documented fact that lower income and non-white groups had a disproportionately high number of school leavers.

> Dropout studies of every level of sophistication and from every locale of the country are virtually unanimous in finding drop-out rates to run very significantly higher among lower-class youths--among youths from low income families, and especially among underprivileged minority group youths (Schrieber, 1967, p. 139).

The fact that non-white groups suffered a large number of high school drop-outs was documented by comparing the percentages of white and non-white workers, age 25 and over, in the civilian labor force in terms of the number who had graduated from high school. In the years 1967-68-69, the percentage of white workers, age 25 and over, in the civilian labor force who had completed high school was 37.8 percent while the equivilent percentage of non-white workers in this category was only 24.8 percent (Johnston, 1970, p. 44). Although the gap between whites and non-whites in terms of educational attainment was continually closing, projected estimates for the year 1985 still indicated that non-whites would be slightly behind whites in regard to receiving a high school diploma (Johnston, 1970, p. 44).

One of the more difficult tasks the high school dropout faced was finding employment. There was no doubt that he faced a much greater challenge than did the secondary school graduate. This was reflected in the higher rate of unemployment for dropouts as compared to graduates. The competition for jobs was not expected to become any easier in the future.

> During the 1970's, 34 million young workers are expected to enter the American labor force, about 7 million more than during the 1960's. Most of them will be high school and college graduates, but some will be school dropouts (Hayghe, 1970, p. 35).

A comparison of those individuals in the United States who graduated from high school in 1965-1966 to those dropouts who last attended school in 1965-1966 showed that 12.5 percent of the high school graduates were not working while 19.4 percent of the school leavers were unemployed (United States Bureau of Census, 1967, p. 119). Another report found that of those individuals age 18 to 24 who were unemployed in 1964, approximately 53 percent had left school before obtaining a high school diploma (U. S. Department of Labor, 1966, p. 9).

More recent statistics indicated very similar trends. A comparison of those individuals age 16 to 24 who graduated from high school in 1969 and did not enroll in college to those individuals of the same age group who dropped out of school between October 1968 and October 1969 found that obtaining employment was more difficult for the dropout. Among these persons 16-24 years of age who graduated from high school in 1969 and entered the labor force, the unemployment rate was found to be 11.4 percent. However, among the high school dropouts of the same category the unemployment rate was 16.8 percent. Furthermore, of those who left school between October of 1968 and October of 1969, it was found that the unemployment rate was higher among non-whites than whites. The non-white school dropout rate of unemployment was 21.3 percent while the white school dropout unemployment

rate was only 15.5 percent (Hayghe, 1970, p. 38).

It was a well-known fact that increasing one's education would increase one's earning power. The United States Census Bureau compiled the following facts based on the 1966 dollar income, age eighteen to death, and the number of school years completed. If an individual had one to three years of high school, he could hope to earn $37,000.00 more than someone with only an eighth grade education. The individual who finished high school could hope to increase his lifetime earning power by still another $37,000.00 (U. S. Bureau of Census, 1968, p. 9).

High school graduates and high school dropouts differed not only in lifetime earning power, and employability, but also, in the type of employment they tended to obtain. In comparing employed 1969 high school graduates, age 16 to 24, to employed individuals, age 16 to 24, who dropped out of school between 1968 and 1969 it was found that graduates were more likely to hold white collar jobs than were dropouts (Hayghe, 1970, pp. 39-40). These findings compared favorably to those of Herbert Beinstock in a study of high school graduates and dropouts age eighteen and over in March, 1962. Beinstock further pointed out that the future may be even bleaker for the school leaver:

> It is increasingly apparent that the fastest expanding occupational sectors are those which typically require the highest degree of education and learning and provide the least in the way of job opportunities for the high school dropout (Schrieber, 1967, p. 108).

> Again we see the tendency for the high school dropout to make up a much larger component of that part of the work force which is expanding least rapidly (Schrieber, 1967, p. 100).

An individual's chance of graduating from high school was directly related to the amount of his or her family's income. As the family income increased so did the individual's chances of graduating from high school. A survey of 1969 high school graduates, age 16 to 24, and high school dropouts of the same age group who left school between October 1968 and October 1969 revealed the following: (1) 84 percent of those unmarried youths, age 16-24, whose family incomes were $7,500.00 or more graduated from high school while only 40 percent of unmarried youths, age 16-24, whose family income was $3,000.00 or less graduated from high school; (2) of those unmarried youths, age 16-24, who graduated from high school in 1969, 60 percent came from families with an income of $7,500.00 or more while only 28.1 percent of the dropouts were from families with an income of $7,500.00 or more; (3) among those who graduated, only 6.9 percent were from families with incomes of $3,000.00 or less while 25.1 percent of the dropouts were from families with incomes of $3,000.00 or less; (4) among the 1968-1969 dropouts, age 16-24, the percentage of non-white families with a family income of $3,000.00 or less was 34.2 percent while the percentage of white dropouts from families with less than $3,000.00 incomes was 21.1 percent (Hayghe, 1970, pp. 40-42). These findings again pointed to the fact that low income, non-white youth bear a heavy burden in their attempts to obtain a high school education.

The reasons why an individual chose to leave school before graduating from high school were many, but an excellent synopsis of the problem was presented by Stanley Kruger.

> An analysis of the problem does, however, lead to the conclusion that most students leave school for two basic reasons: alienation and disability. They may be alienated or disinterested because they do not care for the physical environment, the organizational goals, the activities, or the personal relationships they perceive at school. Or they may be unable to succeed academically because of poor mental or physical health (including pregnancy), low scholastic aptitude, pressing financial or social circumstances (including marriage), or disturbing family situations. Some of the most serious disabling factors begin affecting a child during his earliest school years, and if treatment is to be preventive, it too must begin early (Kruger, 1969, p. 2).

The evidence seemed conclusive that an individual who dropped out of school before graduating from secondary school suffered disadvantages in terms of projected earning power and faced an increased risk of unemployment when compared to high school graduates. Also, it appeared that the employed high school graduate obtained the more desirable jobs when compared to the high school dropout. It was equally evident that low income and non-white individuals made up a disproportionately high number of the secondary school leavers.

The Alaskan Native population was at the time of this writing in the process of attempting to improve its economic and social conditions. Realizing the disadvantages that were inherent in dropping out of school before obtaining at least a high school education, the Native people of Alaska were interested in finding out why Native youth seemed to drop out of school

at an unusually high rate. (Although recent surveys suggested that the educational gap between white Alaskans and Native Alaskans was decreasing, the 1960 U. S. Census found the median educational level of adult white Alaskans to be 12.4 years while the equivalent level of adult Native Alaskans was less than 8 years.) (Federal Field Committee, 1968, p. 17). Further, they were interested in developing programs of a preventive nature which would help keep Native youth in school. Since the complexity of the society in which they were living was continually increasing, the Native people may benefit substantially from research into the problem of secondary school dropouts and the development of the means by which to combat this problem.

Having dealt with the overall view of the dropout problem, this review will move to an examination of studies and statistics which deal more specifically with the Alaskan Native people and their educational problems.

A Review of Alaska Native High School Dropout Studies

The literature revealed only a small amount of research in the specific area of Alaska Native dropouts. However, one significant research report published by the University of Alaska is the Alaskan Native Secondary School Dropouts by Ray, Ryan and Parker (1962). This research was preceded by another report by Ray, A Program of Education for Alaskan Natives, published in 1959. This research was undertaken because of the realization of a need for some kind of comprehensive survey of the Alaskan Native education program. One of the problems evident from this survey was the

small proportion of students receiving secondary diplomas. An annual dropout rate over a ten year period from 1947-57 was found to be 15 percent and 20 percent respectively of all native students enrolled at Mount Edgecumbe and Nome high schools. This substantiated finding led to the research regarding the Alaskan Native dropout.

The Alaskan Native Secondary School Dropouts was published in 1962. The sample was drawn from records of students who left school before graduation during the period from the 1949-50 school year through the 1959-60 academic year. Interviews of students supplemented the questionnaire data and a cultural anthropologist also visited some selected villages. The purpose of the research was to determine reasons for the student dropping out of school; what could be done to reduce the number of dropouts, and to contribute to an understanding of the conflicts and problems of the Alaskan Native student.

The report concluded that the environmental differences between school and home contributed to the problem of the high school student. Values between home and school often conflicted and may contribute to the problem. The causes were highly complex and no particular area could be cited as the sole reason for leaving school. The research report introduced a number of significant factors that appeared to contribute to the problem of dropping out before completion of high school.

A mimeographed study of Lathrop High School dropouts (Snell), also concerned itself with native dropouts at that school. This was a study by

the Fairbanks North Star Bourough School District regarding curriculum. The study did not reveal the total number of students attending school at a given time but did compare the number of dropouts by native and non-native. A total of eighty-five native students dropped out compared to 295 non-native. Thus 22.37 percent of the total number of dropouts were native compared to 77.69 percent of the total being non-native. The study also showed 4.65 percent of the graduates were native, leaving 95.35 percent non-native graduates. The study concluded that there were significantly more natives than non-natives who left school early and that natives had a more serious dropout problem.

Personal interviews were conducted with a sample of students who had attended Lathrop. Part of this sample included twenty-seven native dropouts who remained in Fairbanks (a possible bias) after dropping out. The study noted:

> Native male dropouts interviewed indicated almost unanimously that loss of interest in school work was the primary reason for leaving school.

The study further reported:

> They just did not value a high school diploma as being worth the effort required to overcome obstacles which they found in their way in the local school.

Those being interviewed indicated an interest in school during the first five years but at that point began to find it less satisfying each successive year until they finally left school just after entering high school. All but

two indicated that they were failing at least one subject. Some of them felt that conflicts outside the school helped to create problems within the school. All indicated their awareness of counseling services available in the school but only one had used the service prior to dropping out. The native men did indicate their interest in vocational or trade schools.

One of the recommendations of the Lathrop Study that especially concerned the native student had to do with cultural heritage. It suggested that the native students need help in identifying with their own cultural heritage. This might be facilitated through course work related to native culture in both grade school and high school. The student would be helped to look at the cultural values and how they caused conflict between the minority and the dominant culture, and how this conflict might be minimized.

A Review of Alaskan Native Cultures as Seen by an Alaskan Native*

The ways of living in the "native Alaskan" communities have undergone many changes in the last few years due to a number of things, among which are: education in the villages, participation in the school system, churches, and various community developments. The characteristics,

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*As an Eskimo native, having grown up in a village of 300 population, I felt that I could put my observations and knowledge into this paper, as well as the noted writers who have come to Alaska and studied the natives for a very short period of time. Although this paper was written in the past tense, the information is still valid today.

especially of the young, have changed perhaps more rapidly than the studies that try to describe them. However, some of the existing patterns, and the continuous introduction of new methods of living contribute to the characteristic modes of behavior among these people.

Some writers like Hughes (1963) have written about the extended families of the Native Alaskans and the growing change in these close-knit, intracontrolled homes. This break down in the old pattern has increased as the individuals have become more independent and could choose their own marriage partners, and could build their own houses before they marry.

For some, there was a chance to build adequate homes, but again, for many, this was not possible due to the lack of money. The families lived with the knowledge that there existed clean comfortable homes with conveniences and utilities, and they knew that it took money to have and maintain these kinds of homes. As Hughes said, ". . . it is the accessive lowness of these incomes . . . that produce today's inadequate diet and miserable housing." Most of these people lived in want because they did not have the know how to fill the jobs that were created in the villages. Hughes cited Charles Ray as having said, the children of these people grew up wanting education and then coming back to their own communities to live like the white man but it is a ". . . combination of wants difficult to fulfill (Hughes, 1963, p. 37). These people have lived with these wants since there have been no sufficient means of satisfying them.

There have been a number of disruptive factors that have contributed to the failure of some Alaskan Native students in their pursuit of education particularly that of high school.

Drinking within the family has made life very unpleasant for the children. Because of this, many children from these homes looked forward to going away to school. In their minds, they created a vision of living which was much better than their present home condition. When they did go away to school, they often found it quite different from what they had expected. Consequently, these children looked elsewhere again for a better living. Some went back home in hopes of fixing things up in their homes, some dropped out of school with hopes of finding a job and lives away from home; still others dropped out of school in hopes of going to another school in which they could function better.

Other homes may be anything but disruptive, but other conditions like poverty have driven these children to seek other means of elevation from this poverty other than schooling. But poverty in the home has played a part in motivating the children to escape to schools where they can at least live with conveniences of the Western culture. Quite often the novelty of the conveniences and glamor of Western living have worn out all too soon for the children from the poverty stricken homes. The love, harmony, and peace of these homes have won out, especially when the student was not doing too well in school, either socially or academically. For some

students, they looked back to their parents and their poverty and they felt compelled to go back and help their parents in any way they could. Linked with this poverty was the fact that these students could not receive any spending money from their parents, at least to hang on to the main streams of peer status.

Many students found themselves in a new way of life when they went to high school. Peer relationships were so important, for some it was so important, that if they could not function within it, it became a reason in itself to drop out of school. There was discrimination among students; if the more westernized students noticed others as not possessing modern ways of this particular school, they would treat these students with condescendence. When students -- especially the students from homogeneous native villages -- were treated in condescending ways, they developed an inferiority complex and thus have thought themselves not up to being in with the "in-crowd." The negative impact of these poor peer relationships have been so great on some students that they could not function in school, so they have sought ways to compensate for themselves, one of which has been to escape and go home.

The educational system has been so different from these children's backgrounds that even through the best of intentions, the education system has created adverse competition. This competition has often resulted in feelings of superiority toward one's own kind, if these other students still

held on to the old ways. This stemmed some from the sensed attitudes of the whites, some from the sense of feeling that the ways of their own people were and are inferior. They were not told that they had cause to have pride in themselves as an Alaskan native. In the school system, they have not been told that the ways, before the modern ways were introduced, were so adequate that the Alaskan native could survive in the most challenging environment. The students have not been told in the schools that they have traditions and a cultural heritage of which they could be proud. They often have relived the feeling that their traditions and modes of clothing are "quaint" and entertainment for the whites, and their clothing thought of as "costumes." This has been very damaging to the self-worth and esteem of these people.

Homesickness has played a big part in the student's decision to drop out of school. Other factors already mentioned have intensified the natural feelings of homesickness, until these students could not adjust to the school nor concentrate on the academics. They have missed what they were used to back home including family, friends, environment, and their own kind of food.

The identity of the native Alaskans has been dampened by the insensitive whites who have come up to Alaska for one reason or another. These whites have been unaware of how they have come to make the native Alaskan feel. Margaret Lantis, an anthropologist, in 1963, while addressing the white Native Health employees, said that the whites have an expectation

of the Natives not always seen or understood by the Natives. She thought that the Eskimo and other native Alaskans consequently developed a way of behaving in the way of "white" expectations (Lantis, 1963). This has been true in most cases. However, the temperament of the Eskimo, Aleut, and the Indian differ in which case each group may have reacted differently or at least to a different degree to white expectations. In any case, the attitude of the whites have tended to produce some inferiority complexes and ambivalence since the Natives are torn between the wanting of the Western culture, and the wish to maintain the traditional ways. They have had a real wish to acquire modern conveniences but had limited opportunity to acquire and maintain them.

There were often reasons also for dropping out of school or quitting of jobs by men. Chance, in his study of cultural change among the Eskimos, noted that some men took on a job but that sometimes the men quit the job and went back to subsistence fishing and hunting. This, he said, created the "unreliability" image which the white employer often holds against native workmen (Chance, 1960). This created a real problem for the white employer, but there was something else to the leaving of these jobs. Some men had to leave the village and their families to get these jobs, but the man knew that when winter came, the diet that his family would face would not be adequate from his earnings. He had to go back and gather wood for fuel and food for the winter. Besides this, his family needed the traditional

foods. Many families did not find the limited canned goods too nourishing. In any case, their own diet had to be maintained. Besides, the food, the many needs in the home would use up most of the earnings because the earnings were so low. Another factor for men quitting the jobs was their mode of living. For years the people had been free in their own time to maintain a subsistence living off the land. They were their own bosses, they were not tied down by the element of time in the day, and no threat of being fired from their life line of work. In working for the white employer, however, the demands of time became a problem for the native workmen, and some men could not or did not want to adjust to this system, so they left the job and went back to recapture their own way of living.

Dr. Seymour Parker, an anthropologist, has done an interesting research in two Eskimo villages, one of which is a homogeneous Eskimo village, and the other is mixed Eskimo and white. His study showed that the young people in the all Eskimo village were more secure and less hostile to the Western culture, whereas the young in the mixed village, while wanting to take on the ways of the Western world, were more hostile and ambivalent toward that culture. Dr. Parker said ". . . a devalued ethnic self-image and hostility toward Western society emerged from a situation where the individuals set new goals which they then perceive cannot be reached. It is this process, rather than acculturation per se, or 'cultural confusion', that produces ambivalence towards Western society, and towards one's own ethnic

group, serious social problems may result if innovations in the educational system inculcate wide spread aspirations which have but a small chance of being fulfilled in the existing economic structure" (Parker, 1964, p. 339).

CHAPTER III

METHODOLOGY

Background Information

In cooperation with the Juneau area office, Bureau of Indian Affairs, the Graduate School of Social Work, University of Utah, sent several students to Alaska between their first and second year of graduate study. This program provided an excellent opportunity for the students to work for three months as social workers with the Bureau of Indian Affairs. It served not only as a method of broadening the students' experience but as a recruitment program for social workers within the Bureau of Indian Affairs. Each student was supervised within the agency to which he was assigned. It was the responsibility of the agency to determine what work the student assigned to them would do.

Planning which resulted in this project began as a result of the program described above. Initial planning for this project began in Fairbanks, Alaska, with Mr. Gene Reynolds, Supervisory Social Worker, Fairbanks Agency, Bureau of Indian Affairs. Mr. Reynolds' initial idea was to use one student, assigned to his agency from the University of Utah, to gather information from native students living within the agency who left high school during the 1969-70 school year.

The possibility of broadening the project to include all agencies was considered by Dr. Kenneth A. Griffiths of the Graduate School of Social Work, University of Utah, and Mr. Gene Reynolds. Mr. Gordon Cavnar and Mr. Gerald Ousterhout of the central office were consulted and agreed to the desirability of such an expanded project. Dr. Griffiths was asked to present such a possibility to the total Bureau of Indian Affairs social service staff meeting in Anchorage during the early spring of 1970. The staff responded favorably, and it was agreed to move ahead with a project that would involve a sample of native dropouts across the state. It was also agreed that all graduate students in Alaska during the summer would be involved in the project as a part of their summer training experience.

Funds for the survey were made available through the Juneau Area, Bureau of Indian Affairs. Other funds, for key punch and computer work, were made available through the Alaska State Department of Education, Division of Planning and Research. Some monies for transportation were available through University of Utah grant monies.

To accomplish the survey the students involved were assigned placements throughout the State of Alaska in all five Bureau of Indian Affairs agencies. These placements were of a ninety-day duration, during which most of the data collection was accomplished.

Selection of Sample

The Alaska State Department of Education required that a withdrawal form including a variety of information be submitted to them for each student who left any public school in Alaska for any reason during the school year. The Bureau of Indian Affairs also kept similar detailed records on every Alaska native who left any Bureau of Indian Affairs school during the school year. Both state and Bureau of Indian Affairs records were made available. The population was composed of students with at least one-fourth Alaska native blood who left school between grades nine and twelve during the 1969-70 school year and who identified themselves as native. A total of 415 native students were reported to have left school for reasons other than direct transfer during that school year.

During a conference held the week of July 17th, it was decided that the researchers would attempt to interview every native student established as a dropout. It was the judgment of the Bureau of Indian Affairs and the Alaska State Department of Education research staff that difficulties would result in locating these students during the summer months. In view of this it was determined that the researchers should interview every student available, and that randomness would result in those who were located and interviewed. The students to be interviewed were separated according to where they lived, and each interviewer was sent a list of students living in his area. Names were transferred among the interviewers as was

necessary in locating students to be interviewed. This approach resulted in interviewing 62.4 percent of the total population.

Collection of Data

Through a series of meetings a survey instrument was developed. Because those involved in the development of the instrument were not familiar with Alaska natives and their cultures, it was understood that changes would be necessary after the instrument was pre-tested, and need for modification could be recognized. The following research projects were used as resource material in this endeavor: Smith 1965, Vincent 1967, Brigham Young University 1968, Utah State Industrial School. This instrument was developed in Salt Lake City during May of 1970.

During the month of June several meetings were held in Juneau to discuss possible changes in the initial survey questionnaire. These meetings were attended by the graduate student placed in Juneau, Mr. Keith Anderson, Coordinator, Division of Planning and Research, State Department of Education, Mr. Michael Morgan, Department of Vocational Rehabilitation, Division of Research, State of Alaska, Mr. Gordon Cavnar and Mr. Gerald Ousterhout, Social Service Division, Bureau of Indian Affairs. During these meetings a variety of potential problems was discussed and an alternative survey schedule was developed. A telephone call was made to Dr. Griffiths at the University of Utah to discuss some possible changes in the

initial schedule. Copies of the revised instrument were sent to each agency and the interviewers were asked to complete several interviews using the revised instrument and several interviews using the initial instrument. This was done as a method of pre-testing both instruments in preparation for a final meeting where the final instrument would be developed.

On July 17, 1970, the seven graduate students were brought together in Juneau, Alaska. With the help of Dr. Griffiths, who came from Salt Lake City, Utah, and consultants from both the Bureau of Indian Affairs and the Alaska State Department of Education, final revisions were made. The final revisions reflected the collective thinking of Bureau of Indian Affairs staff, graduate students, representatives of other involved agencies and the chairman of the project. Two days were devoted to developing, coding, instruction for interpretation, procedures for administration, and pre-testing. It was decided that the entire instrument would be read to each student interviewed. Each student interviewed would also have a copy of the instrument so he could read the questions silently as the interviewer read aloud.

In the process of finalizing the instrument, it was pre-tested before the group in an interview with an eighteen year old Tlinget student who was a dropout. The student was very honest and discussed with the group her reactions to the survey and how she felt it could be made more effective. Parts of the survey instrument were again changed as a result of that pre-

test. It was the consensus of the group and the consultants involved that, as a result of the time and effort devoted to its development, the survey instrument and related procedures would result in reliability in the data obtained.

Each student was given one hundred survey instruments to use in his or her assigned area. Each area was assigned a sequence of numbers between one and one thousand for computer numbering of the instruments and separating them into areas. Numbers were designated by agency. See Table 1. It was decided that the project would be coordinated through the Area Social Service Office of the Bureau of Indian Affairs, Juneau, Alaska.

TABLE 1

INSTRUMENT NUMBERS AND DISTRIBUTION OF POPULATION ACCORDING TO BUREAU OF INDIAN AFFAIRS AGENCIES, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	Questionnaire Numbers	Total Population	Population Studied	Percent
Anchorage	001-199	105	51	49.5
Bethel	200-399	55	42	76.3
Fairbanks	400-599	88	53	62.2
Nome	600-799	77	49	63.6
Juneau	800-999	90	64	71.1

Data were gathered in the forementioned manner through the summer months, and a deadline was established for acceptance of data. That deadline was October 15, 1970, after which data received would not be considered in the survey.

After the interviewers returned to Salt Lake City, meetings were held for the purpose of preparing and checking the collected data in preparation for key punching and computer analysis. The KOUNT program for analysis was used and 85 dichotomies were developed for computer analysis. Specific portions of the project were assigned to group members. Each researcher formed his own hypothesis concerning a specific dichotomy and assumed responsibility for analyzing his block of data to test his specific hypothesis.

The chi square test was used to determine if differences were significant. Obtained differences were considered to be significant if they reached or exceeded the .05 level. In a few instances where significance on the chi square test exceeded the .05 level, the level at which significance was established was specifically indicated.

CHAPTER IV

PRESENTATION AND EVALUATION OF DATA

Native dropouts who were sampled in this study provided data which related to (1) dropout's reason for leaving school, (2) what he had been doing since leaving school, (3) his future educational and vocational plans, and (4) what social service agencies the dropout had been in contact with. Data was also obtained in relation to the dropout's socio-economic background, attitudes and values and his desire for help in making plans for the future. The data collected in this study represented solely the viewpoint and opinions of the dropouts themselves and did not include the feelings of school officials, parents, or social service agency personnel who were in contact with the dropouts.

The following sections will present the findings regarding this study: (1) general characteristics of the dropout; (2) a comparison of dropouts who lived most of their lives at home to those who lived most of their lives in other situations; (3) a comparison of those dropouts with previous arrest records to those never arrested; (4) a comparison of Eskimo dropouts to other dropouts in general; (5) a comparison of those individuals with school-related reasons for leaving school to those whose reasons were related to personal factors; (6) a comparison of Southeastern area dropouts

to all other dropouts in relation to family experience; and (7) a comparison of the dropouts agency by agency.

General Characteristics of a Sample of Alaskan Native High School Dropouts

In this section, the general characteristics of the study sample of 259 dropouts were discussed. All the data presented in this section was obtained from the dropouts in personal interviews.

Sex

It was an interesting note that the distribution of males and females in the study was quite equal: 131, or 50.4 percent of the sample being male, and 129, or 49.6 percent of the sample being female. This compared favorably to the approximate ratio of males and females in the total population of school-age Native Alaskans, ages 15-19, which was reported to be 49.1 percent female and 50.9 percent male (Federal Field and Planning, 1968, p. 8). This suggested that although random sampling was not used, the study may have been successful in obtaining a random sample of Alaskan Native secondary school dropouts.

Ethnic Origin

In examining the sample in terms of the various Native ethnic groups, it was found that 46.9 percent of those sampled were Eskimo, 5.8 percent

were Aleut, 19.6 percent were Interior Indians (Athapaskan), 21.2 percent were Southeast Indian (Tlingit, Haida, etc.), and 6.2 percent were mixed. The 1960 U. S. Census estimated the total Alaskan Native population to be composed of 52 percent Eskimos, 34 percent Indians, and 14 percent Aleuts (Federal Field Committee, 1968, p. 5).

Marital Status

An analysis of the sample in regard to marital status found that 8.5 percent of the dropouts were married while 91.5 percent were single. In view of the fact that all of the dropouts were interviewed less than a year after leaving school, it could be hypothesized that marriage constituted a significant reason for dropping out of school.

Age

The mean age of the individuals in this sample was 17.5 years. The youngest individual interviewed was fourteen years of age and the oldest was twenty-two years of age with a resultant range of eight years. There was essentially no difference between the ages of males and females.

Size of Community

The respondents were asked the size of the community in which they lived most of their lives. The point at which the major division occurred

was the population point of 500. The percentage of individuals who came from a villege of 500 or less was 54.3 percent, while the percentage of individuals who lived most of their lives in a village with a population of 500 or pore was 45.7 percent. The data presented in Figure 1 described graphically the size of the community in which the dropouts lived most of their lives.

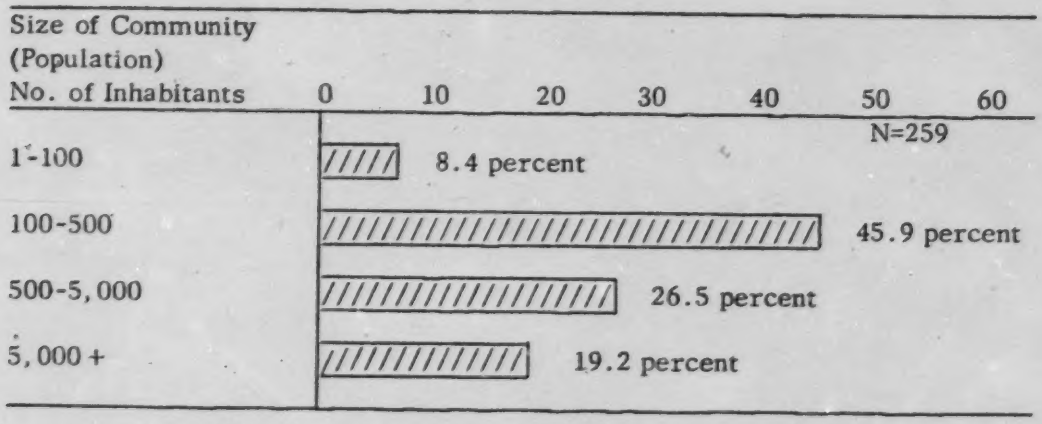

Fig. 1. Size of the communities in which the dropouts lived most of their lives, Alaska Native Dropout Study, 1969-1970.

Living Arrangement

More than half of the dropouts sampled lived most of their lives with both natural parents, 65.4 percent. However, 10.8 percent of those sampled lived most of their lives without either natural parent and 23.8 percent lived most of their lives with only one natural parent. If we combined the last two statistics, we found that better than one-third (34.5 percent) of all dropouts

sampled lived most of their lives without one or both of their natural parents. These findings suggested that the absence of one or more natural parent in the home where the dropout lived most of his life may be related to an individual's decision to leave school.

Sibling Data

The mean number of children in the house where the respondent grew up was reported to be 6.4 with a range from one other child to fifteen other children.

It was noted that 41.9 percent of the native dropouts had no brother or sister who had left school before graduation while 58.7 percent had one or more brothers or sisters leave school before graduation.

Grade Attending when Left School

In reviewing the responses to this question it was noted that the first two years of high school constituted the highest risk for the potential dropouts since 62 percent of those sampled left school in either the freshman or sophomore year while 37.2 percent left in either the junior or senior year. Figure 2 illustrates the grade in which the individuals in this study were enrolled at the time of departure.

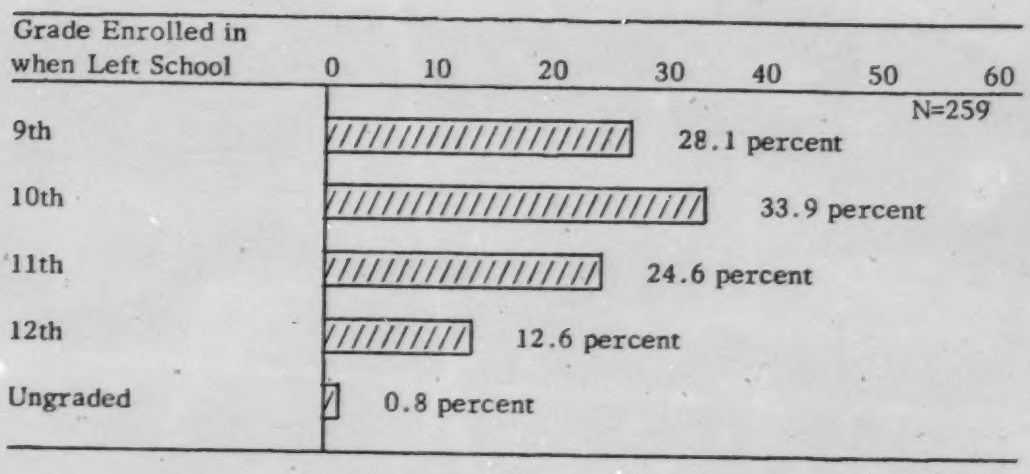

Fig. 2. Grade in which the individual was enrolled when he left school, Alaska Native Dropout Study, 1969-70.

Month Left School

The month in which the largest percentage of those sampled left school was December with 14.3 percent. This suggested that perhaps the close of the semester and the holiday season were related to the decision to leave school. The month of October was a very close second in terms of the number of students lost. This finding may suggest that the disenchantment which began in September culminated in October. Overall the findings showed a fairly stable rate of attrition throughout the year. The dropouts were asked in what month they left school and their responses as listed by month are described in Figure 3.

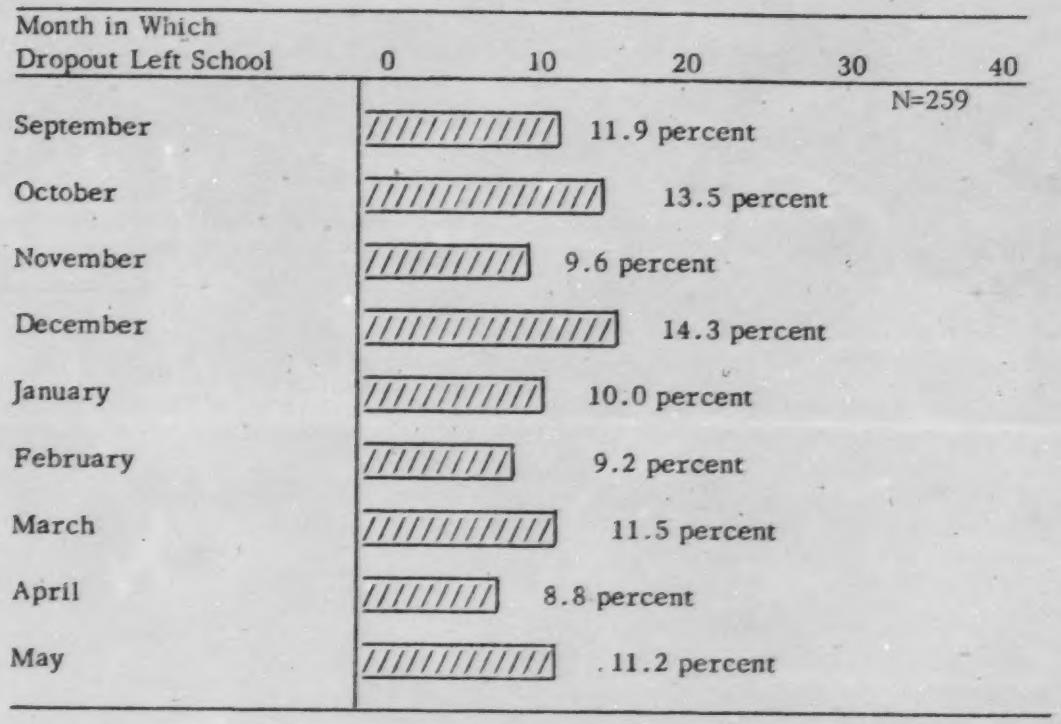

Fig. 3. Month in which the individual left school, Alaska Native Dropout Study, 1969-1970.

School Preferred

When the respondents were asked what type of school they would like to attend had they both the chance and desire to return to school, 45.7 percent indicated a desire to attend a BIA school either in or outside of Alaska while 41.2 percent indicated a desire to attend a public school either in or outside of Alaska. The remaining categories of "church school" inside or outside of Alaska and "other" were selected by the former students in 5.8 percent and 7.3 percent of the cases respectively.

It was interesting to note that only 23 percent of those sampled stated that they previously attended BIA supported schools while 63 percent stated they attended a state supported school. This finding points to some type of preference for BIA schools.

Arrests

Those sampled were asked how many times, if any, they were arrested. An examination of the data received indicated that 40.8 percent of the school leavers stated that they had not been arrested while 59.2 percent indicated that they had been arrested one or more times. These findings suggested the possibility of a correlation between problems with the law and problems in school. Data presented in Figure 4 described graphically the respondents' answers to the arrest question and a comparison of male and female responses.

Reason for Leaving School

The school leavers were asked to indicate the single most important factor in their decision to leave school. The findings suggested that the dropouts' reasons for leaving school were quite varied. A large proportion of dropouts, 22.8 percent, listed the response "other" as their most important reason for leaving school. This may lead to an investigation of such reasons as marriage or pregnancy as a major contributor to the

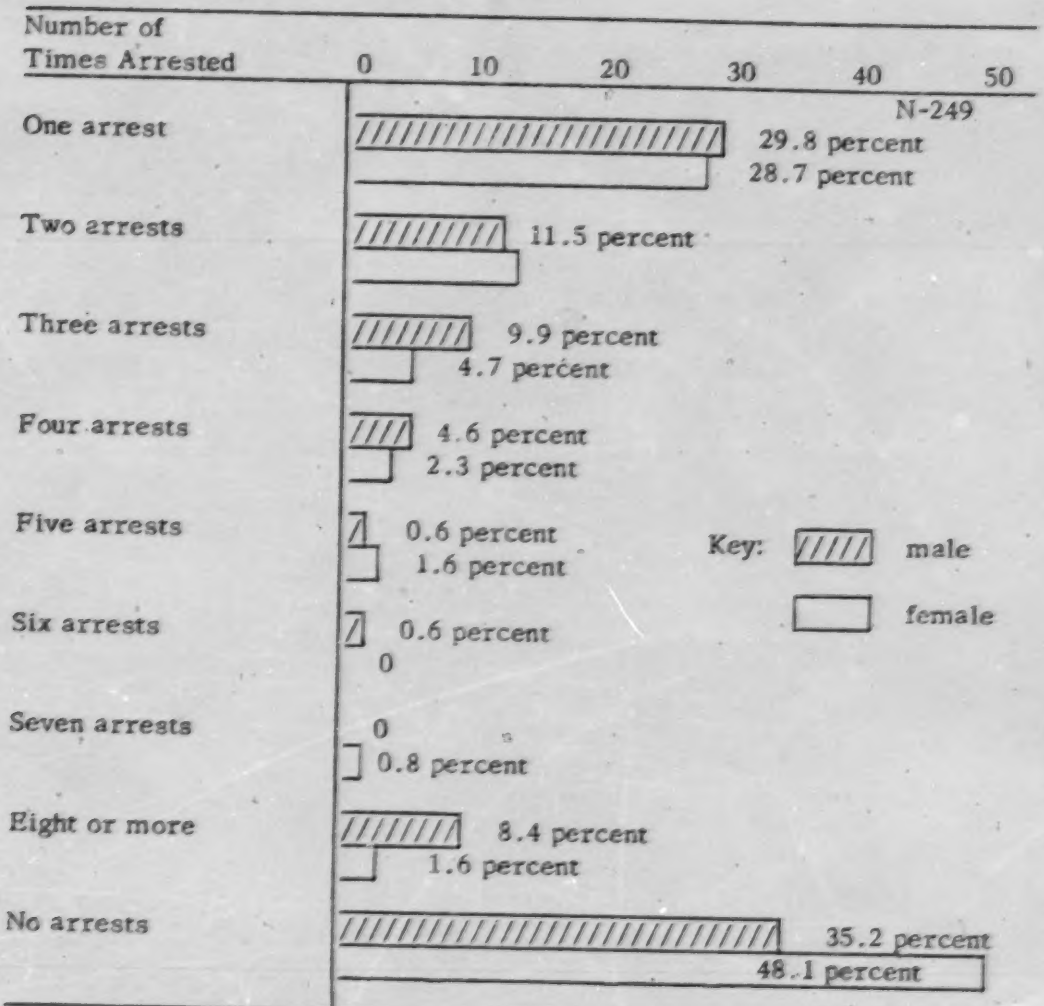

Fig. 4. A comparison of male and female responses in regard to the question concerning the number of times arrested, Alaska Native Dropout Study, 1969-1970.

dropout problem. Data presented in Figure 5 illustrated the alternative answers to the question and the percentage of those individuals who elected that particular alternative.

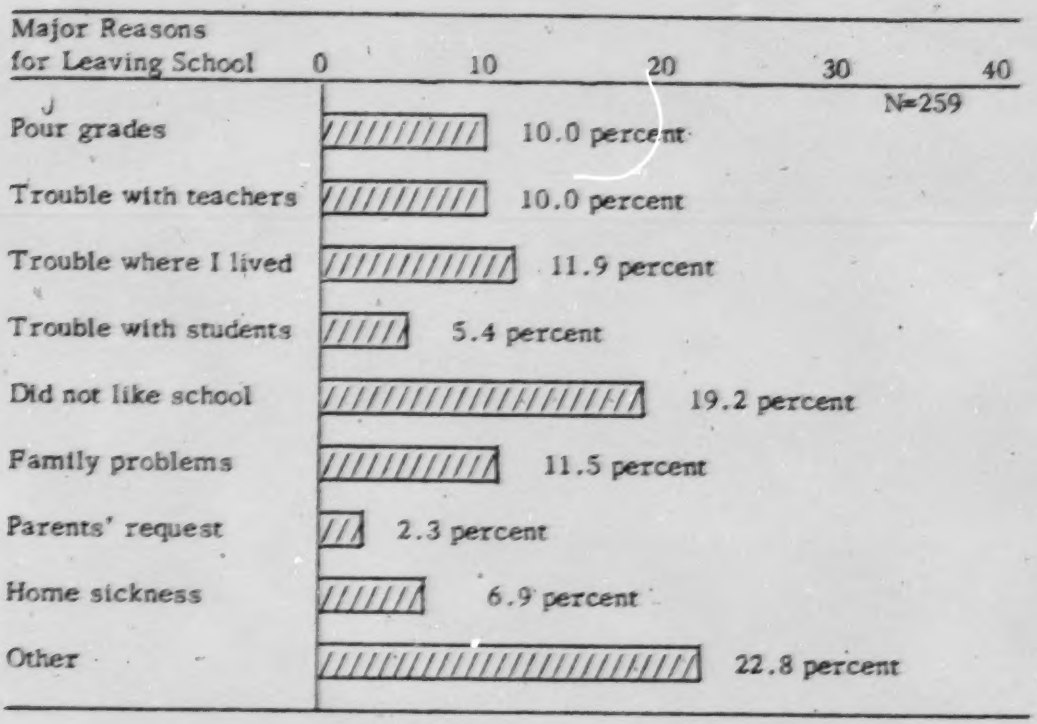

Fig. 5. Indicates what the dropouts considered the single most important reason for their leaving school, alaska Native Dropout Study, 1969-1970.

Future Plans

It was noted that a majority of the dropouts (56.1 percent) indicated that their first choice in terms of future plans was to return to school. This was by far the most frequently considered answer to the question as to what the dropouts' future plans might be. These findings suggested that if the means were made available more than half the dropouts in this study would return to school. Even though this large a number of individuals may not return to school, it did give evidence to the fact that they did indeed want

to return. If indeed a discrepancy did result between the number of students who desire to return to school and the number who actually do, the reasons behind this discrepancy bear investigation. Also, it seemed evident from the data that dropping out of school to find employment did not constitute a major reason for leaving school since only 6.9 percent of the dropouts who responded to this question indicated that definite future plans were to find employment. If the desire to attend vocational school and regular school were considered together we find that 65.3 percent or a large majority of those individuals sampled felt that some form of schooling was important to their future plans and aspirations. Such data strongly suggested that they did not drop out of school because they felt school was unimportant, but rather that they left because there seemed to be no other alternative.

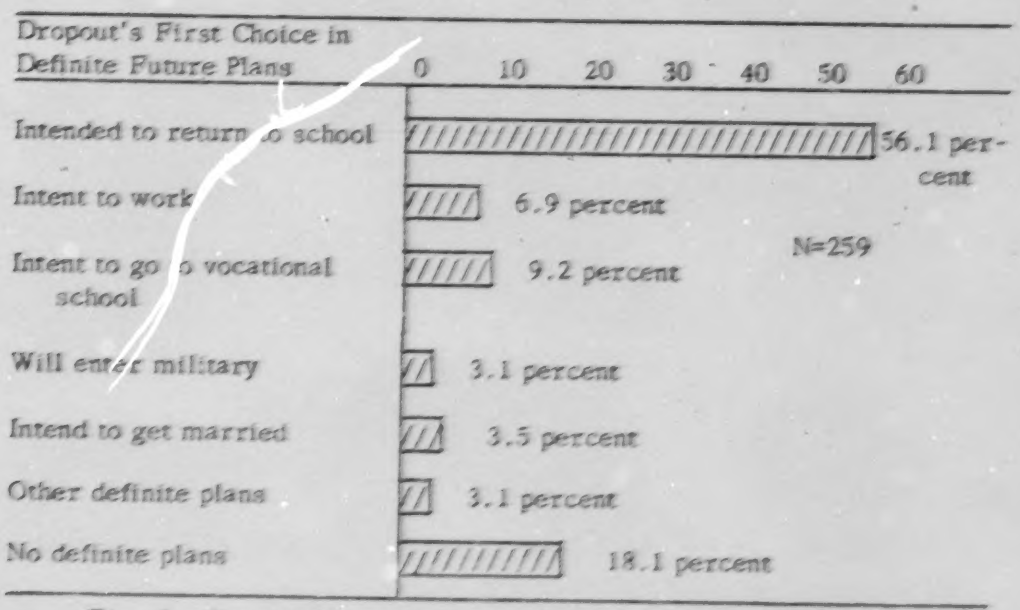

Fig. 6. Future plans of the dropouts interviewed, Alaska Native Dropout Study, 1969-1970.

Primary Activity

The individuals sampled were asked in essence, what they had been doing since the time they left school. The data obtained in this question suggested that most of the individuals who dropped out of school did not have any specific long term objective in mind when they left school. A further interpretation suggested that the students quit as an immediate reaction to an acute current situation and did not evaluate the future effects of this move. The basis of this interpretation stemmed from the fact that only 33 percent of those interviewed spent a majority of their time since leaving school engaged in a specific future oriented activity such as employment, housewife, vocational training or the military. The rest, or 67 percent, of those interviewed listed unemployment, helping at home, re-enrolled in school, or other. The response of the re-enrolled in school was, of course, a specific future oriented activity, but the fact that the individual had returned so soon to school only reinforced the idea that he originally left due to a current acute problem and not part of a well developed plan for the future. Figure 7 gave a breakdown of the various categories in terms of percentages and compared male to female responses.

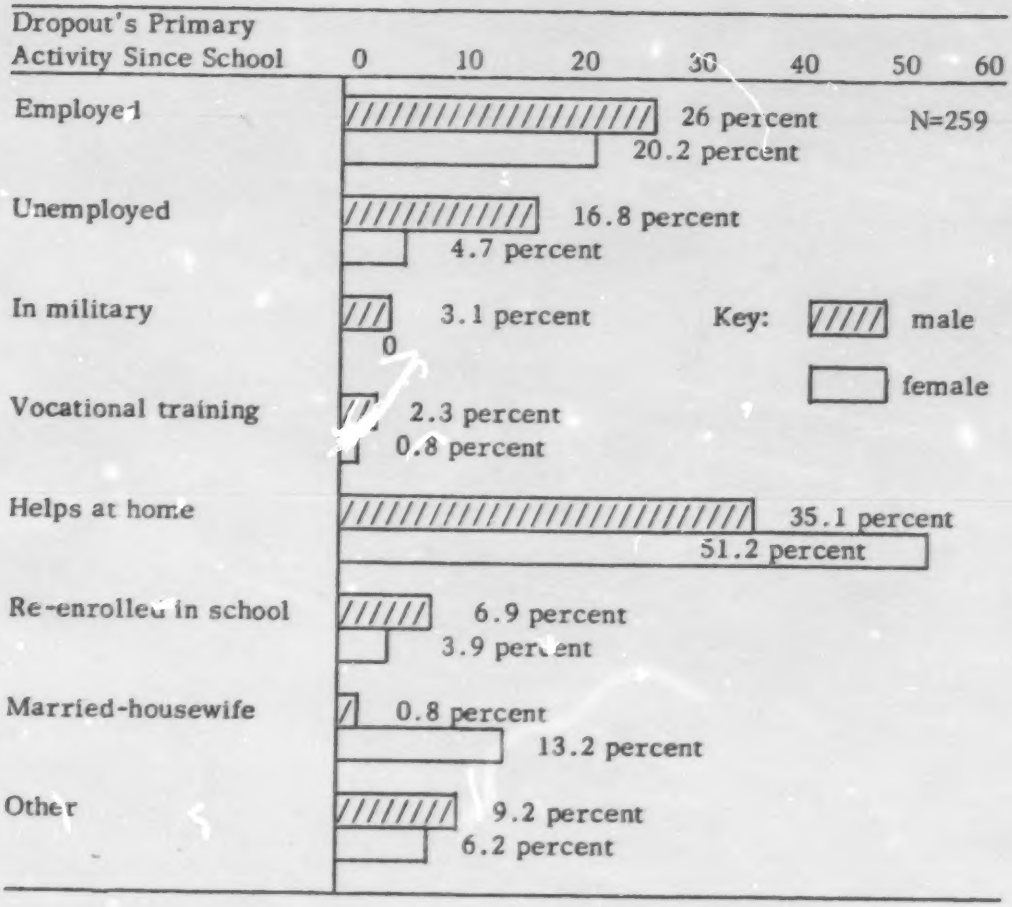

Fig. 7. Activities which have occupied the major part of the dropout's time since leaving school and a comparison of male and female responses, Alaska Native Dropout Study, 1969-1970.

Agencies Contacted

Those interviewed were asked which if any agencies had helped them since they left school. The question was open-ended allowing those sampled to list as many agencies as they felt were appropriate. It was an interesting note that 65 percent of the dropouts listed most frequently were: (1) BIA by

14.8 percent of the represented, (2) NYC by 9 percent of the respondents, and (3) state welfare by 8.7 percent of the dropouts.

Later in the questionnaire a similar question was asked only in a closed-ended somewhat different form. The question read: "Since leaving school have you received help or assistance from any of the following agencies?" A number of different agencies were then listed and the dropout was required to consider each agency separately and to score whether or not they had been in contact with the agency and the degree of help they had received. This question yielded somewhat different results in relation to the three agencies listed above. It was observed that in answer to the second question concerning "help received from agencies" 16.2 percent of the dropouts indicated they obtained some degree of help from the BIA; 11.2 percent indicated they obtained some degree of help from welfare; and an amazing 25 percent indicated they had received some degree of help from NYC.

Arrested Compared to Not Arrested Groups

Introduction

The question "Have you ever been arrested? If so, how many times?" was originally included in the questionnaire to determine part of the overall characteristics of the sample. Sixty percent of the respondents answered "yes, once or more times". The total sample was subdivided into two major

and two sub-groups: (1) not arrested (abbreviated NA), 40 percent of the total; (2) arrested (abbreviated A), 60 percent of the total; (3) arrested once only (abbreviated A1), 30 percent of the total; and (4) arrested twice or more (abbreviated A2+), 30 percent of the total sample. The A1 and A2+ sub-groups combined equal the A group. The writer has summarized in Table 2 the distribution of the total sample in the above categories.

TABLE 2

DISTRIBUTION OF SAMPLE INTO ARRESTED (A), ARRESTED ONCE (A1), ARRESTED TWICE OR MORE (A2+), AND NOT ARRESTED (NA) SUB-GROUPS AND GROUPS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Sub-group	Number	Percent	Group	Number	Percent
A1	76	29.9			
A2+	77	29.9	A	153	59.1
			NA	106	40.9
Total				259	100.0

"Delinquent"

Delinquent behavior may or may not be determined from the self report that an individual had been arrested. One might seriously question whether those individuals reporting themselves as having been arrested were in fact arrested according to technical or legal means. Definitions

of delinquency discussed by Cloward and Ohlin (1961, p. 3) imply that a violation of basic norms has occurred and when officially known, a judgment by agents of criminal justice occurs.

Simply saying that one had been arrested did not meet the above two fundamental aspects of delinquency. Being arrested does not in itself prove that a violation had occurred. However, with the reservations indicated above, the term delinquent as used in this report was operationally defined as one who had been arrested and the term enclosed thusly, "delinquent", to indicate the questionable nature of the definition beyond this usage.

Many of the offenses that could have resulted in an arrest may have been minor (such as being drunk in public). The material presented below does not in any way indicate the seriousness of the "delinquent" behavior.

Dropouts and "Delinquency"

Many persons working with schools and with juvenile delinquency have recognized an association between dropping out of school and becoming involved in law-breaking. In some areas, simply not going to school may be a delinquent act. Table 2 might be interpreted as indicating that 60 percent of the sample were "delinquent", or that at least 30 percent (the A2+ sub-group) were "delinquent": there being a greater possibility that the A2+ sub-group fitted a rigorous definition of the term "delinquent".

"Delinquency" and dropping out of school may or may not be related in a cause and effect system; they may or may not be the result of common

factors. This survey presented an opportunity to compare two groups of juveniles both of which had one negative experience with an institution (the school); one of which had an additional negative experience with the criminal justice system. With the above reservations regarding the term "delinquency" in mind, it could be postulated that there was (or was not) a positive correlation between "delinquency" and dropping out of school.

Hypothesis

In the form of a null hypothesis the statement was: there were no significant differences between "delinquent" school dropouts and "non-delinquent" school dropouts. The data presented below will be directed toward accepting or rejecting this statement.

Variables

The students surveyed were compared by groups and sub-groups across six major variables. Nineteen specific items were considered to determine whether or not differences occurred in:

(1) personal characteristics;

(2) geographic location;

(3) opinions regarding influence on future or the value of education;

(4) obstacles perceived as "holding back from doing what one would like to do for a living";

(5) reasons for leaving school; and

(6) agencies perceived as "helping".

Personal Characteristics

In Table 3, data was presented on the age groups in the sample. The range in age was from 14 to 22. The groups were arbitrarily chosen to correspond to younger and older groups; 50 percent of the total sample were in each group.

TABLE 3

AGE CATEGORIES OF THE NOT ARRESTED (NA), ARRESTED ONCE (A1), ARRESTED TWICE OR MORE (A2+) GROUPS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Age Categories	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
14 to 17 years old	50	47.2	34	44.7	45	58.4
18 to 22 years old	56	52.8	42	55.3	32	41.6
Total	106	100.0	76	100.0	77	100.0

No statistically significant difference occurred between the two age groups. A trend existed in that more of the A2+ sub-group were in the younger age range (significant between the .10 and .20 levels).

The data presented in Table 4 provided a sex breakdown of the groups and sub-groups. Fifty-one percent of the total sample was male, 49 percent female.

TABLE 4

SEX OF THE NOT ARRESTED (NA), ARRESTED ONCE (A1), AND THE ARRESTED TWICE (A2+) GROUPS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Sex	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Male	45	42.5	30	44.8	47	61.0
Female	61	57.5	37	55.2	30	39.0
Total	106	100.0	67	100.0	77	100.0

Significantly (beyond the .05 level) more males were in the A2+ sub-group. Sixty-one percent of the A2+ sub-group were male (this closely matches the male to female ratio for juveniles referred to the Utah Second District Juvenile Court).

Table 5 provided data for Eskimo and non-Eskimo respondents in the groups and sub-groups. Forty-seven percent of the total sample were Eskimo. Significantly less of the A2+ sub-group were Eskimo (beyond the .01 level). The smaller percentage of Eskimo respondents in the A2+ sub-group was probably related to the fact that their homes were located

in rural regions. The implications that Eskimo juveniles were less "delinquent" may be unwarranted.

TABLE 5

ETHNIC BACKGROUND (ESKIMO/NON-ESKIMO) OF THE NOT ARRESTED (NA), ARRESTED ONCE (A1), AND THE ARRESTED TWICE OR MORE (A2+) GROUPS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Ethnic Group	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Eskimo	59	55.7	38	50.0	25	32.5
Other	47	44.3	38	50.0	52	67.5
Total	106	100.0	76	100.0	77	100.0

Variations among the groups according to family cohensiveness were given in Table 6. Sixty-six percent of the total sample reported that they had lived with their real parents most of their lives. Significantly less of the A2+ sub-group reported that they lived with their real parents most of their lives (significant beyond the .001 level). This tended to support the view that "delinquency" was related to disrupted homes.

TABLE 6

FAMILY COHESIVENESS OF THE NOT ARRESTED (NA), ARRESTED ONCE (A1), AND ARRESTED TWICE OR MORE (A2+) GROUPS
ALASKA NATIVE DROPOUT STUDY, 1969-1970

Family Cohesiveness	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Lived with both real parents most of life	83	78.3	51	66.2	36	47.6
Other	23	21.7	25	33.8	41	53.3
Total	106	100.0	76	100.0	77	100.0

Geographic Aspects

Tables 7 and 8 presented data on the size of the community given as a hometown (where did you live most of your life?) and the regional location of that hometown for the groups and sub-groups. Fifty-four percent of the respondents were from small communities (up to 500 population): fifty-two percent of the respondents were from regions (election districts) in which no urban population was located. Both community size and regional location seemed to strongly influence the A2+ sub-group. Differences were statistically significant beyond the .001 level. Forty-eight percent less of the A2+ sub-group were from small communities: thirty-six percent

TABLE 7

SIZE OF HOME COMMUNITY OF NOT ARRESTED (NA), ARRESTED ONCE (A1), AND ARRESTED TWICE OR MORE (A2+) GROUPS
ALASKA NATIVE DROPOUT STUDY, 1969-1970

Size of Community	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Small, up to 500	73	68.9	46	60.5	20	24.7
Large, over 500	33	31.1	30	39.5	57	75.3
Total	106	100.0	76	100.0	77	100.0

TABLE 8

URBAN OR RURAL LOCATION OF HOME COMMUNITY OF NOT ARRESTED (NA), ARRESTED ONCE (A1), AND ARRESTED TWICE OR MORE (A2+) GROUPS,
ALASKA NATIVE DROPOUT STUDY, 1969-1970

Community Location	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Located in urban region: Anchorage, Fairbanks, Southeast	37	34.9	36	47.4	52	67.6
Located in rural region: Dillingham-Kodiak, Bethel, Nome-Kotzebue, Barrow	69	65.1	40	52.6	25	32.4
Total	106	100.0	76	100.0	77	100.0

more of the A2+ sub-group were from regions within which as urban population was located. The data seemed to support the view that "delinquency" was a matter of visibility in an urban area whereas, dropouts are more evenly distributed.

Attitudes: Influence on Future and Value of Education

In Table 9, the writer has prepared lists of responses to items concerning the attitude of the respondents toward themselves having an influence on the future. The data was inconclusive: no differences of significance occurred between the NA and A groups in response to "what I do will have little effect on what happens to me"; a fairly strong trend (significant between the .10 and .05 levels) existed for more of the A group to agree that "if I set my mind to it, I can do anything I want"; but, a trend also existed (significant beyond the .10 level) for slightly more of the A group to agree that "it doesn't do much good to plan for the future". The indicated discrepancies may be the result of true ambivalence or cast doubt on the validity of the responses.

In Table 10, the author presented the responses to an item concerning the value of education for the groups and sub-groups. Twenty percent of the total sample agreed that "education isn't really as important as some people think". Significantly (beyond the .001 level) more of the A2+ sub-group

TABLE 9

A COMPARISON OF NOT ARRESTED (NA) AND ARRESTED (A) STUDENTS ON ITEMS INDICATING ATTITUDE TOWARD SELF AND FUTURE, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Item	Response	NA		A	
		No.	Percent	No.	Percent
What I do will have little effect on what happens to me (38 percent of total sample agree)	Agree	44	41.5	55	35.9
	Disagree	62	58.5	98	64.1
	Total	106	100.0	153	100.0
If I set my mind to it, I can do anything I want (78 percent of total sample agree)	Agree	77	72.1	126	82.4
	Disagree	29	27.9	27	17.6
	Total	106	100.0	153	100.0
It doesn't do much good to plan for the future (30 percent of total sample agree)	Agree	25	23.6	52	34.0
	Disagree	81	76.4	101	66.0
	Total	106	100.0	153	100.0

placed a low value on education. This suggested that "delinquents" did not value education, but this sub-group also seemed to feel that training for jobs was not an obstacle (see below). The question of just what sort of jobs the "delinquents" might feel did not require training may be worth further study.

TABLE 10

RESPONSES TO STATEMENT THAT EDUCATION ISN'T REALLY AS IMPORTANT AS SOME PEOPLE THINK FOR THE NOT ARRESTED (NA), ARRESTED ONCE (A1), ARRESTED TWICE OR MORE (A2+) GROUP ALASKA NATIVE DROPOUT STUDY, 1969-1970

Education isn't really as important as some people think.	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Agree	15	14.2	10	13.2	26	33.8
Disagree	91	85.8	66	86.8	51	66.2
Total	106	100.0	76	100.0	77	100.0

Obstacles to "Doing What You'd Really Like To Do For A Living"

The responses to two items regarding obstacles for the NA and the A groups were presented in Table 11. Forty-nine percent of the total sample felt that too much training was needed to get jobs: only nineteen percent of the total sample felt that being a native was an obstacle. Trends (significant between the .10 and .05 levels) existed for the A group to feel that neither training nor being a native were as important in holding them back as for the NA group. Both groups indicated that being a native was less important than training. There was a possibility that the "delinquents" were expressing some denial of reality in this instance. If not, the trends indicated that the

A group were slightly less concerned with obstacles. No significant differences between the two groups were noted on other items related to obstacles on the questionnaire.

TABLE 11

ITEMS INDICATING RELATIVE IMPORTANCE OF OBSTACLES TO "DOING WHAT YOU'D REALLY LIKE TO DO FOR A LIVING" FOR THE NOT ARRESTED (NA) AND ARRESTED GROUPS ALASKA NATIVE DROPOUT STUDY, 1969-1970

Item	Response	NA		A	
		No.	Percent	No.	Percent
Too much training needed to get a job	Some or a great deal.	59	55.0	67	43.8
	Not much or none	47	45.0	86	56.2
	Total	106	100.0	153	100.0
Being a native?	Some or a great deal.	26	24.5	23	14.9
	Not much or none	80	75.5	130	85.1
	Total	106	100.0	153	100.0

Most Important Reason for Leaving School

Data presented in Table 12 provided responses for the groups and subgroups on items given as the most important reason for leaving school. Ten

TABLE 12

ITEMS INDICATING THE MOST IMPORTANT REASON FOR LEAVING SCHOOL FOR THE NOT ARRESTED (NA), ARRESTED ONCE (A1), AND THE ARRESTED TWICE OR MORE GROUPS ALASKA NATIVE DROPOUT STUDY, 1969-1970

Item and Response	NA		A1		A2+	
	No.	Percent	No.	Percent	No.	Percent
Trouble with teachers						
Yes	6	5.7	4	5.2	16	20.8
No	100	94.3	72	94.8	61	79.2
Total	106	100.0	76	100.0	77	100.0
Poor grades						
Yes	14	13.2	9	11.9	3	3.9
No	92	86.8	67	88.1	74	96.1
Total	106	100.0	76	100.0	77	100.0
Didn't like school						
Yes	13	12.3	16	21.1	21	27.3
No	93	87.7	60	78.9	56	72.7
Total	106	100.0	76	100.0	77	100.0
Homesickness						
Yes	13	12.3	5	6.6	--	---
No	93	87.7	71	93.4	77	100.0
Total	106	100.0	76	100.0	77	100.0

percent of the total sample gave trouble with teachers as the most important reason; ten percent gave poor grades as the most important reason; nineteen percent gave "didn't like school" as the most important reason; and only seven percent gave homesickness as the most important reason.

The A2+ sub-group gave trouble with teachers and "didn't like school" as the most important reason for leaving school significantly more often than the others (significant beyond the .005 and .05 levels respectively). Trouble with teachers can be logically equated with having trouble with authority and could be expected of "delinquents". Not liking school was a reflection of the low value placed on education noted above.

Poor grades and homesickness were reasons given less often by the "delinquents" (significant between the .10 and .05 levels). The complete absence of homesickness as a reason in the A2+ sub-group could be accounted for in conflicting ways. The home may have given sufficient maturity in socialization to allow independence; the home may be unattractive; or the "delinquent" may have wished to give the impression that being homesick was childish (the chi square test for significance was inapplicable due to the zero value).

Agency Help

Table 13 presented data for responses to the question "have any agencies helped you since you left school?". The response was spontaneous, no suggestions offered. Thirty-five percent of the total sample gave

the name of some agency.

TABLE 13

SPONTANEOUS RESPONSES TO QUERY "HAVE ANY AGENCIES HELPED YOU SINCE YOU LEFT SCHOOL?" FOR THE NOT ARRESTED (NA) AND THE ARRESTED (A) GROUPS ALASKA NATIVE DROPOUT STUDY, 1969-1970

Response	NA		A	
	No.	Percent	No.	Percent
Some agency mentioned	27	24.1	64	41.8
no agency mentioned	79	75.9	89	58.2
Total	106	100.0	153	100.0

Significantly (beyond the .01 level) more of the A group gave the name of some agency spontaneously. Both the Neighborhood Youth Corps and the Bureau of Indian Affairs were mentioned more frequently by the total sample than other agencies. Attempts to discern differences between agencies in the groups or sub-groups was not possible due to the small number of respondents in these categories. It could be concluded that "delinquents" were more in contact with some agency than were the "non-delinquents".

Summary

This study compared "delinquent" and "non-delinquent" school dropouts. The population surveyed were all dropouts, but not all "delinquents".

There were significant differences between the "delinquent" dropout and the "non-delinquent" dropout.

Significant differences in the sample occurred in such variables as sex (more male in the arrested group), ethnic background (less Eskimo in the arrested group), regional location and size of community (less arrested from the small and rural communities), and in the most important reasons given for leaving school (more arrested indicated trouble with teachers). Differences among the respondents across the variables suggested that dropout behavior and "delinquent" behavior may be caused by different factors.

The results of this analysis did not dispute the commonly held view that "delinquents", more often than not, did drop out of school. Without a comparison to a control group of non-dropouts, the question was unanswered. Conceivably, another study could show that the students who stayed in school could have a higher number of "delinquents".

Former Bureau of Indian Affairs School Students Compared with Former Public School Students

In making the comparison of Alaskan native dropouts of BIA schools with native dropouts of public schools, former BIA day school and boarding school students were combined to represent BIA school dropouts (N=57). The category public schools (N=190) included former students of the State boarding home program, the State boarding schools, and the public schools.

These two categories accounted for 247 of the 259 respondents in the study. The other twelve respondents fell into either the private school or other school category. Therefore, all findings, areas of significance, and suggestions for research in this dichotomy related only to the 247 respondents from BIA and public schools. Hereafter in this dichotomy, Alaskan native dropouts from the 1969-70 school year who responded to the survey will be referred to as respondents. PS respondent referred to a native dropout from the public school system. BIA respondent referred to a native dropout from the BIA school system.

Findings from the ninety questions were examined across five basic areas: (1) family and personal background; (2) contact with agencies; (3) school experience; (4) students' attitudes and self-image; and (5) future plans and goals.

The null hypothesis for this dichotomy was: There was no significant difference in family and personal background, contact with agencies, school experience, student attitudes and self-image, and future plans and goals between the responses of BIA respondents and the responses of PS respondents.

Family and Personal Background

Among those questions within the survey relating to family background, significant differences were found in two areas.

As seen in Table 14, 75.4 percent or 43 of the BIA respondents as compared with 61.6 percent or 117 of the PS respondents lived with both parents most of their lives. These findings were not significant enough by themselves to suggest basic differences in marital solidarity between parents of BIA respondents and those of PS respondents; however, when these findings were considered with those in Table 15, a better picture formed of some of the factors influencing marital solidarity in the respondents' families.

TABLE 14

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS WITH PUBLIC SCHOOL RESPONDENTS IN REGARD TO WHO THEY HAVE LIVED WITH MOST OF THEIR LIVES
ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Resondents	
	No.	Percent	No.	Percent
Both real parents	43	75.4	117	61.6
Other	14	24.6	73	39.4
Total	57	100.0	190	101.0

As seen in Table 15, 91.2 percent or 52 of the 57 BIA respondents' parents or guardians were married, compared to 75.8 percent or 144 of the PS respondents' parents or guardians. Significance for this comparison

was .02. The findings in these two areas suggested greater family solidarity in families of BIA respondents than for PS respondents.

TABLE 15

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING THE MARITAL STATUS OF THE PEOPLE THEY HAVE LIVED WITH MOST OF THEIR LIVES, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Marital Status	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
Married	52	91.2	144	75.8
Other	7	8.8	46	24.2
Total	59	100.0	190	100.0

Contact with Other Agencies

The most significant finding in the respondents' contact with any agency--public or otherwise--was their contact with the legal system.

As indicated in Table 16, 61.4 percent or 35 of the BIA respondents compared with 34.7 percent or 66 of the PS respondents indicated they had never been arrested. Significance of this comparison was at the .001 level. This finding indicated that BIA respondents had less contact with the law leading to arrest. Although this analysis of data suggested a significant

difference between BIA respondents and PS respondents, environmental factors may have influenced this finding. BIA schools were generally located in smaller population areas in which there was less sophisticated law enforcement; and the BIA boarding school environment probably permitted less activity away from the school.

TABLE 16

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS IN REGARD TO HOW MANY TIMES THEY HAD BEEN ARRESTED ALASKA NATIVE DROPOUT STUDY, 1969-1970

Times Arrested	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
None	35	61.4	66	34.7
One or more times	22	38.6	124	65.3
Total	57	100.0	190	100.0

School Experience

There were two significant findings in the comparison between BIA respondents and PS respondents in regard to their reasons for leaving school.

As indicated in Table 17, 34.9 percent or 20 of the BIA respondents and 18.9 percent or 36 of the PS respondents indicated that trouble with students contributed substantially to their leaving school. This comparison

reached significance at the .02 level.

TABLE 17

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING THE EXTENT TO WHICH TROUBLE WITH OTHER STUDENTS CONTRIBUTED TO THEIR LEAVING SCHOOL
ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
"Some" to "a great deal"	20	34.9	36	18.9
"None" to "very little"	37	65.1	154	81.1
Total	57	100.0	190	100.0

This finding was interesting since it indicated that Indians and Eskimos had less trouble with students in public schools, where education was not geared especially to them and where students of different ethnic groups made up the student body, than they did in BIA schools, where the student body was made up entirely of their own ethnic groups. One possible factor influencing the greater reported occurence of trouble with students by the BIA respondents could have been the boarding school situation in which the BIA respondents were placed. This situation certainly created more student relationship difficulties.

The other area in the school experience category in which there were significant findings was the question regarding the extent to which family problems contributed to their leaving school.

As shown in Table 18, 71.9 percent or 41 of the 57 BIA respondents compared to 56.8 percent of 108 of the 190 PS respondents indicated that family problems did not contribute to their leaving school. The difference in living situations seemed to create student relationship problems for the BIA respondents and family relationship difficulties for the PS respondents.

TABLE 18

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING THE EXTENT TO WHICH FAMILY PROBLEMS CONTRIBUTED TO THEIR LEAVING SCHOOL ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
None	41	71.9	108	56.8
Other	16	28.1	82	43.2
Total	57	100.0	190	100.0

The important finding in the area of problems contributing to leaving school was that significantly more of the respondents from both school systems reported that problems with people--families or other students--contributed to their leaving school.

In the area of school experience there were three significant findings in regard to respondents' academic success or failure in the two school systems.

As indicated in Table 19, 34.7 percent or 66 of the PS respondents compared to 49.1 percent or 28 of the BIA respondents indicated they were making passing grades at the time they left school.

TABLE 19

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING THEIR GRADES AT THE TIME THEY LEFT SCHOOL

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
Passing grades	28	49.1	66	34.6
Failing grades	29	50.9	124	65.4
Total	57	100.0	190	100.0

As shown in Table 20, 24.6 percent or 15 of the BIA respondents and 12.2 percent or 23 of the PS respondents felt they ranked substantially above average in terms of their overall ability in comparison to their classmates.

As indicated in Table 21, 66.7 percent or 38 of the BIA respondents compared to 47.4 percent or 90 of the PS respondents indicated that they had never repeated any grades. The significance of this comparison was at the .02 level.

TABLE 20

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING HOW THEY FELT THEY RANKED IN COMPARISON WITH CLASSMATES IN TERMS OF OVERALL ABILITY, ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
Somewhat above average to very high above average	15	24.6	23	12.2
Other	42	75.4	167	87.8
Total	57	100.0	190	100.0

TABLE 21

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING GRADES REPEATED IN SCHOOL, ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
None	38	66.7	90	47.4
One or more	19	33.3	100	52.6
Total	57	100.0	190	100.0

An analysis of the findings of Tables 19, 20, and 21 suggested to the author that the BIA respondents had less academic difficulty with school than did the PS respondents. This indicated that academically, the BIA school system was perhaps easier for the students. A factor which could have been influencing this finding was that BIA respondents were comparing themselves to other students of similar ethnic background and skills, while those respondents who were attending public schools were in competition with students of different ethnic backgrounds and skills. The lower incidence of the students being held back in the BIA schools could have been due to a more lenient policy by BIA personnel in having a student repeat a grade and/or due to the BIA schools' ungraded system.

Student Attitude and Self-Image

Four findings were significant in the area of students' attitude and self-image.

As indicated in Table 22, 31.6 percent or 18 of the BIA respondents compared to 15.2 percent or 29 of the PS respondents indicated that being a native held them back from doing what they would like to do for a living to a substantial degree. The significance of this comparison was at the .01 level.

As shown in Table 23, 52.6 percent or 31 of the BIA respondents compared with 34.2 percent or 65 of the PS respondents agreed that what they

TABLE 22

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING THE EFFECT OF BEING A NATIVE ON THEIR DOING WHAT THEY WANTED TO FOR A LIVING, ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
"Some" to "great deal"	18	31.6	29	15.2
Other	39	68.4	161	84.8
Total	57	100.0	190	100.0

TABLE 23

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING THE STATEMENT, "WHAT I DO WILL HAVE LITTLE EFFECT ON WHAT HAPPENS TO ME," ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
Agree	30	52.6	65	34.2
Disagree	27	47.4	125	65.8
Total	57	100.0	190	100.0

did would have little effect upon what happened to them. Significance for this correlation was at the .02 level. This finding, coupled with the previous finding from Table 22, indicated that among BIA respondents there was a greater feeling of being controlled by their environmental circumstances and of being less capable of changing in spite of these circumstances.

As indicated in Table 24, 68.4 percent or 39 of the BIA respondents compared to 80 percent or 152 of the PS responderts agreed that if they set their minds to it, they could accomplish anything they wanted to. Significance of this comparison was at the .001 level. Analysis of the data suggested that a very significant number of the BIA respondents felt limited in doing what they wanted to do.

TABLE 24

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS REGARDING WHETHER, IF THEY SET THEIR MINDS TO IT, THEY COULD DO ANYTHING THEY WANTED, ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
Agree	39	68.4	152	80
Disagree	18	31.6	38	20
Total	57	100.0	190	100.0

As shown in Table 25, 29.8 percent or 17 of the BIA respondents and 17.4 percent or 33 of the PS respondents agreed that there was little use in studying because they would get the same grade anyway. The significance of this comparison was at the .02 level.

TABLE 25

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING WHETHER THERE IS ANY USE IN STUDYING HARD SINCE YOU GET THE SAME GRADE ANYWAY, ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
Agree	17	29.8	33	17.4
Disagree	40	70.2	157	82.6
Total	57	100.0	190	100.0

An analysis of the four previoud findings suggested to the author that BIA respondents felt more limited in their ability to accomplish the things they desired. This supported a supposition that there were differences between the BIA respondents and the PS respondents.

Future Plans and Goals

The most significant finding in this area was in the area of school preference of respondents.

Analysis of the data in Table 26 indicated that a significant (.02) number of respondents preferred to remain in or transfer to BIA schools.

TABLE 26

COMPARISON OF BUREAU OF INDIAN AFFAIRS SCHOOL RESPONDENTS AND PUBLIC SCHOOL RESPONDENTS REGARDING TYPES OF SCHOOL THEY WOULD LIKE TO ATTEND
ALASKA NATIVE DROPOUT STUDY, 1969-1970

	BIA Respondents		PS Respondents	
	No.	Percent	No.	Percent
BIA school	33	57.9	76	40.0
Public school	17	29.9	90	47.4
Church school	3	5.2	10	5.3
Other	4	7.0	14	7.3
Total	57	100.0	190	100.0

Summary

The findings in this section indicated significant differences between BIA respondents and PS respondents. The significant differences from the data were: (1) greater family solidarity was reported by the BIA respondents; (2) fewer BIA respondents reported that they had been arrested one or more times; (3) more BIA respondents reported trouble with students as a reason for leaving school; (4) more PS respondents reported family problems as a

reason for leaving school; (5) BIA respondents reported less academic difficulty at school; (6) BIA respondents reported feeling more limited in their ability to accomplish the things they desired; (7) more respondents from both the BIA and PS groups wanted to remain in or transfer to the BIA school system.

On the basis of these findings indicating basic differences between BIA respondents and PS respondents, the null hypothesis was rejected.

Family Experience: A Comparison of Southeast Indians and All Other Natives

Introduction

The dichotomy considered here compared those students studied, who considered themselves to be members of the Tlingit or Haida Indian tribes of Southeast Alaska (hereafter referred to as Southeast Indians), with all other Alaska natives studied. Fifty-five Southeast Indian students were studied in this project, representing 61 percent of the 90 Southeast Indian students who left school during the 1969-70 school year. Two hundred and four natives other than Southeast Indians were compared with the Southeast Indian group. These 204 students represented 56 percent of the 360 Alaska natives other than Southeast Indians who left school during the 1969-70 school year.

The following comparison was made to determine what differences, if any, existed between the Southeast Indian student dropouts and other Alaska

native dropouts. The specific area of consideration here was a comparison of family experiences in the two groups.

The Null Hypothesis

The null hypothesis with regard to Southeast Indian family experiences was: There was no difference between the Southeast Indians and other Alaska natives with regard to family experience.

The data were organized into the following two areas:

1. Family composition and characteristics
2. Family related reasons for leaving school.

Family Composition and Characteristics

It was observed that a significantly larger number of Southeast Indians had not lived with one or both real parents most of their lives. In the Southeast group 67.3 percent reported having lived with one or both real parents most of their life. Eighty-four percent of all the other natives studied reported having lived most of their lives with one or both real parents. It was observed that the frequency of broken homes due to divorce or separation was significantly higher among the Southeast Indian group. Among the Southeast Indians 18.2 percent of the sample came from broken homes while only 4.9 percent of all the other natives came from homes broken by divorce or separation. Definite reasons for the higher rate of divorce and separation

among the Southeast group were not known. Two possible contributing factors might be discussed here. First, among certain Alaska native groups, especially the Eskimo, there seemed to be an extremely strong family tie. This was borne out in the section of this chapter comparing each agency against all the others. By grouping all these natives together to compare them with the Southeast group, the groups where ties within the family were strong might have made the overall picture look better than it really was. Rather than asking, "Why were Southeast Indian family ties less strong?", we possibly should ask, "Why were other Alaska native groups' family ties as strong as they were?"

Second, the Southeast Indians lived predominantly in the larger cities of Alaska. Forty-five percent of the Southeast students studied reported having lived most of their lives in communities of between 5,000 and over 15,000 people. Only 12.8 percent of all the others studied reported living in cities of comparable size. The added pressures and problems of living in the larger cities, together with the relative condition of poverty experienced by most city dwelling Indians of Alaska, could possibly influence the number of divorces and separations among them.

It seemed reasonable to conclude from this data that the Southeast Indian family was less stable as a lasting unit than other Alaska native families. This resulted in the Southeast Indian child oftentimes being raised in some type of separation from one or both real parents more often than

other Alaska natives. See Table 27. This observed condition took place in approximately 13.3 percent more Southeast Indian families than the others studied.

TABLE 27

COMPARISON BETWEEN SOUTHEAST INDIAN FAMILIES AND ALL OTHER NATIVE FAMILIES WITH REGARD TO PERCENTAGE OF DIVORCE AND SEPARATION
ALASKA NATIVE DROPOUT STUDY, 1969-1970

Marital Status	Southeast		All Others	
	No.	Percent	No.	Percent
Married	38	69.1	168	82.3
Single	0	0	2	1.0
Divorced	9	16.4	8	3.9
Separated	1	1.8	4	2.0
Father Deceased	4	7.3	12	5.9
Mother Deceased	3	5.4	6	2.9
Both Deceased	0	0	1	.5
No Reply	0	0	3	1.5
Total	55	100.0	204	100.0

Among the Southeast group 51.7 percent were presently living with one or both real parents while 59.8 percent of all the other students studied lived with one or both real parents. This showed a tendency for Southeast

Indian children to be reunited with one or both of their real parents after a period of separation during their growing years. This seemed to at least suggest the need for further in-depth study relating to the family structure and familial behavior within the Southeast Alaskan Indian tribes.

A comparison was made between the two groups to determine if there was any observable connection between the incidence of broken homes and who was considered to be the head of the household. There were no significant differences. In both groups the father or step-father was most often considered to be the head of the household. Among the Southeast Indian group 72.9 percent reported the head of the household to be the father or step-father. Among the other natives studied 81.4 percent reported the father or step-father to be the head of the household.

It was interesting to note that among those natives who considered the mother or step-mother to be head of the household, more were Southeast Indian than were of the other group. This number could not be considered significant, but it was approaching significance.

It was observed that there was a significant difference between the number of children in the Southeast Indian family compared to other native families studied. Southeast Indian families had significantly fewer children than did the rest of the population. Few Southeast families had nine or more children, but many families in the non-Southeast group reported having nine or more children. In comparing the number of families with nine or more

children, it was observed that 16.4 percent of the Southeast families had nine or more children while 33.5 percent of all the others studied reported families of nine or more children. This is a difference of 17.1 percent and was found to be significant at the .05 level.

One possible explanation for the smaller number of children in the Southeast families might be that once again more Southeast Indians lived in the larger cities of Alaska. In the interior of Alaska a large family might mean more hands to help and a better life as a result. A large family in the more populated cities might mean more mouths to feed and more problems to deal with such as employment and child care. Such problems might make families of more than nine children much less desirable.

Since Southeast Indian families had fewer children, did fewer leave school before graduation? This comparison was made, and it was found that there was no significant difference between the two groups in this area. Southeast Indians had no higher and no lower percentage of children who dropped out of school before graduation.

Family Related Reasons for Leaving School

It was observed that 87.3 percent of the Southeast Indian students attended public schools. There were 49 percent of all the other students who had been attending public school. This difference of 38.3 percent was easily understood because the public school system was much more readily available

to the natives of Southeast Alaska than to other natives in the interior of Alaska. In the less populated areas of Alaska, children must go away from home to attend schools established by the Bureau of Indian Affairs. With that 38 percent difference in mind a comparison was made to determine if there was an observable trend established in the number of Southeast Indian students who left school for family related reasons compared to the number of non-Southeast natives who left school. Family related reasons for leaving school were considered to be (1) trouble where I lived, (2) family problems, (3) parents' request, and (4) homesickness. Among the Southeast Indian students 23.7 percent gave one of the above mentioned family related reasons for leaving school as being the most important. Thirty-five percent of the non-Southeast group reported one of these reasons as being most important. This difference did not reach the .05 level of significance. Nevertheless, because it so closely approached significance, it should be an area where further study would be valuable. It seemed to indicate that there might be an observably larger percentage of Indian students who left school for family related reasons when they attended school away from their family. See Table 28. This point was further substantiated when we considered that 8.8 percent of non-Southeast Indian students reported homesickness as being the most important reason for leaving school. Of those interviewed, no Southeast students reported homesickness as being the most important reason for leaving school.

TABLE 28

COMPARISON OF SOUTHEAST STUDENTS WITH ALL OTHERS ON FAMILY RELATED REASONS FOR LEAVING SCHOOL, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Reason for Leaving School (Family Related Only)	Southeast		All Others	
	No.	Percent	No.	Percent
Trouble where I live	4	7.3	27	13.2
Family problems	9	16.4	21	10.3
Parents request	0	0	6	2.9
Homesickness	0	0	18	8.8
Total	13	23.7*	72	35.2*

*Table does not equal 100 percent because only family related reasons for leaving school were considered.

It was observed that significantly fewer Southeast Indian students gave "Didn't like school" as a reason for leaving. In the Southeast group 38.5 percent reported not liking school as a reason for dropping out. In the other group of Alaska natives 56.4 percent gave not liking school as a reason for leaving. This data should not be considered to be conclusive alone, but it did imply that there might be a correlation between Alaska natives not liking school and their being educated away from their family and community. Fewer students seemed to drop out of school when they attended school near their families and in their home community.

A comparison was made between the two groups to determine where they would prefer to attend school. See Table 29.

TABLE 29

COMPARISON OF SOUTHEAST INDIANS WITH ALL OTHERS AS TO PREFERENCE OF SCHOOL AND LOCATION, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Kind of School and Location Preferred	Southeast		All Others	
	No.	Percent	No.	Percent
B.I.A. inside Alaska	4	7.3	54	26.5
B.I.A. outside Alaska	14	25.5	41	20.5
Public inside Alaska	23	41.8	61	29.4
Public outside Alaska	5	9.1	17	8.3
Church school inside	2	3.6	10	4.9
Church school outside	1	1.8	2	1.0
Other	5	9.1	14	6.9
No reply	1	1.8	5	2.5
Total	55	100.0	204	100.0

There was no significant difference between the two groups. Both groups reported a greater desire to attend school inside Alaska. In the Southeast group 62.3 percent preferred remaining in Alaska to attend school, and 52.7 percent of the other students interviewed preferred to

be educated inside Alaska. The data were not specific enough to establish if the majority of students studied preferred to attend school in their home community. It was the opinion of this researcher that those Southeast Indians studied definitely preferred attending school near their home and family. That question was not specifically asked but that feeling was communicated by the students in a majority of the interviews conducted.

The null hypothesis was rejected because significant differences were found when the Southeast Indian student dropouts were compared to the rest of the Alaska native dropouts.

A Parental Profile of the Dropout

This section related to the attempt of the questionnaire to determine just who the dropout lived with most of his life. The population was divided between those living with both real parents most of their life and those not living with both parents most of their life. One hundred seventy dropouts indicated having lived with both real parents and eighty-nine responded that they had not lived with both real parents most of their life. As indicated in Figure 8, those dropouts who did not live with both real parents may include one real parent in the family or one real parent and a step-parent. For purposes of this section, the family was considered disrupted when one parent was missing, for whatever reason such as death, separation, divorce, etc. It was the purpose of this section to indicate to what extent, if any, these above factors influenced the student in his decision to drop out of school.

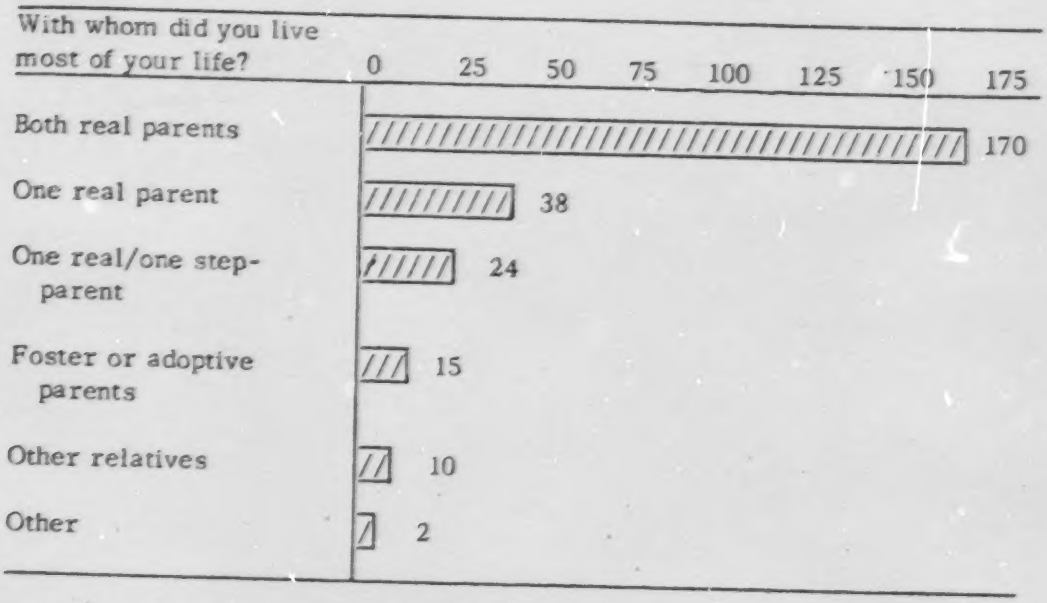

Fig. 8. Distribution of response to the question concerning with whom dropouts have been living most of their lives.

At the outset, it may be well to establish that in the opinion of the researcher and others there were many factors that entered into the decision to drop out of school. Certainly the fact that the researchers were concerned with a minority culture student added to the complexity of the issue. A research report entitled Alaskan Native Secondary School Dropouts by Charles K. Ray (1962, p. 49) noted,

> Although the specific reason given by the former student himself is crucially important in such an investigation, it frequently represents merely the precipitating factor in a whole series of operative causes contributing to his final decision to leave school.

The following issues may have had some importance, as the data suggested, but they were only a part of a complexity of factors involved in the Alaskan

Native dropout situation. With this in mind, Tables 30 and 31 noted the reason which the student considered to be most important for his leaving school.

As indicated in Table 30, 7 percent or 12 students who had lived most of their life with both real parents thought that the family problems factor was the most important reason for leaving school. A somewhat higher number of those not living with both real parents gave family problems as the main reason for leaving school. It may well be that those students coming from disrupted homes were needed to fill the role of a parent in the home. Seymour Parker (Ray, 1962, p. 108) suggested the following:

> There is strong consensus in the village about young people's duty and responsibility to help and care for their parents when they are aged or in poor health. These attitudes are firmly held by young and old alike.

TABLE 30

FAMILY PROBLEMS AS THE MOST IMPORTANT REASON FOR LEAVING SCHOOL, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Most important reason for leaving school	Lived with both RP*		Did not live with both RP	
	No.	Percent	No.	Percent
Family problems	12	7.1	17	19.1
Other reason	158	93.0	72	80.9
Total	170	100.0	89	100.0

*RP will represent "real parents" in the tables of this study.

This kind of attitude would tend to contribute to a fear of not being available when such duty arose. The student whose family may be having some kind of difficulty would likely respond by returning to his home in order to be of some assistance. Undoubtedly, there would be some pressure from his family to return, in addition to his own sense of responsibility toward his family. On the other hand, Table 31 indicated that none of the respondents who came from the disrupted family gave homesickness as the most important reason for leaving school. If the student had close ties at home, one might expect that homesickness might be offered as the reason by at least some of them.

It was the researchers' observation that the family life for the Alaskan Native children was a warm and intimate one. Much of the housing, at least in the small villages, was limited in size to one or two rooms. Consequently, the children were accustomed to a close and intimate relationship with other members of the immediate family. The close proximity of relatives and other villagers appeared to create an atmosphere of warmth and security in the village. Ray indicated (Ray, 1962, p. 306),

> The warmth and intimacy of family relationships even contribute to dropout in the sense that the absence of significant and warm relationships in school make life too lonely and too unhappy for the majority of students who must leave home to attend high school.

As reported in Table 31, none of those students living with someone other than both real parents gave homesickness as the most important

reason for leaving school. It could be that the student perceived his responsibility to his family (Table 30) as the most important reason and his own feelings of homesickness were relegated to a lesser position in the hierarchy of reasons. As suggested earlier, the fact that a student came from a disrupted home could also account for a loosening of the family ties and therefore less concern with returning home was felt. If this were the case, then one might expect the disrupted family group to give reasons other than homesickness.

TABLE 31

HOMESICKNESS AS THE MOST IMPORTANT REASON FOR LEAVING SCHOOL, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Most important reason for leaving school	Lived with both RP		Did not live with both RP	
	No.	Percent	No.	Percent
Homesickness	18	10.6	0	0
Other reason	152	89.4	89	100.0
Total	170	100.0	89	100.0

The above appeared to be supported by those students who replied that they were "needed at home" in answer to what they thought might hold them back from doing what they would like for a living. See Table 32. Thirty-eight percent of those living with both real parents responded that they considered this to have some or a great deal to do with holding them back. A

lesser number, 28 percent, of those not living with both real parents thought "being needed at home" retarded them in reaching this goal. This again suggested that looser ties to the home may account for less feeling that the home responsibilities stood in the way of doing what the student wanted to do for a living.

TABLE 32

BEING NEEDED AT HOME AS AN OBSTACLE TO RESPONDENT'S PREFERRED OCCUPATION, ALASKA NATIVE DROPOUT STUDY, 1969-1970

What holds you back from doing what you would like for a living?	Lived with both RP		Did not live with both RP	
	No.	Percent	No.	Percent
Needed at home	64	37.7	25	28.1
Other reason	106	62.3	64	71.9
Total	170	100.0	89	100.0

Another factor that may have influenced a student in his decision to drop out was the attitude that he and his parents may have had concerning the value of the education in relation to "what he would like to do for a living." It was noted by Parker (Ray, 1962, p. 86) in his study of one village in the Kuskokwim-Yukon area that this was indeed a consideration. He wrote:

> Even within the larger Kuskokwim-Yukon area, there are extremely few economic developments that could utilize any of the skills associated with schooling.

> . . . Many informants of varying ages emphasized that the education to which they had been exposed in the schools was of no help to them in their eventual pursuit of a livelihood; consequently, they saw little reason to continue school beyond the early elementary grades.

As indicated in Table 33, a significant difference existed between the two groups. Twenty percent of those living with both real parents thought that "being a native" held them back from doing what they would like to do for a living. A somewhat lower percentage was evident in the other group. Again this may be related to a closer identification with traditional ways of viewing one's life work on the part of those living in a home with both real parents. Parker (Ray, 1962, p. 93) stated, "For most adults cash income is important as a supplementary resource, but basically, a man's 'real' work in life is hunting and fishing." In the Alakanuk population, Parker said this about the comparison of Eskimo and white men (Ray, 1962, p. 99):

> They (Eskimo interviewees) acknowledged that the white man had better tools and machinery than the Eskimo did and that Western civilization was more advanced in fields such as medicine. However, there was no implication that white ways were morally superior to, or socially more desirable than, those of the Eskimos.

Those students who lived with both real parents and in an area such as Alakanuk, where there was less contact with the "white" world, tended to regard "being a native" as a factor in what they would like to do for a living outside their own home and village. The dropout who did not live with both real parents evidently did not see this as a factor holding him back. This may have been due to less identification with traditional hunting and fishing

and more contact with the white civilization. The student could then see the opportunities for him in other occupations.

TABLE 33

BEING A NATIVE AS AN OBSTACLE TO RESPONDENT'S PREFERRED OCCUPATION, ALASKA NATIVE DROPOUT STUDY, 1969-1970

What holds you back from doing what you would like for a living?	Lived with both RP		Did not live with both RP	
	No.	Percent	No.	Percent
Being a native	39	22.9	10	11.2
Other reason	131	77.0	79	88.8
Total	170	99.9	89	100.0

Conclusions and Recommendations

From the study of this section it was concluded that significant differences existed between the student having lived most of his life with both real parents and those not living with both real parents. Further exploration in the areas of family problems, homesickness, being a native, and being needed at home may help to clarify the meaning these differences have for the Alaska Native dropout. The areas considered suggested that these may be factors that influence a student in his decision to terminate his education before graduation from high school. Again, it is important to allow that

many factors feed into the final decision to drop out of school. It is with the complexity of the problem in mind that further consideration be given to family problems, homesickness, being a native, and being needed at home.

It was concluded that: (1) family problems were indicated more frequently as the most important reason for leaving school among those not living with both real parents.

(2) Homesickness was greater among those students living with both real parents.

(3) Being a native was thought to be a factor holding a person back from doing what he would like to do for a living, more often among those students with both real parents.

(4) Being needed at home was considered a factor, by students with both parents, as interfering with their vocational objectives.

It was with these issues in mind that the following recommendations were suggested:

(1) There needs to be further research of specific family factors that influence a student to drop out of school.

(2) Further research should include a control group to serve as a check on the complex pattern of factors that influence the dropout.

(3) Those persons who have an influence on students, such as school administrators, teachers, and social workers, need to be aware of factors such as

family problems, homesickness, being a native, and being needed at home as issues that do have an impact on students.

A Comparison of School Related and Personal Reasons for Leaving School

The null hypothesis under investigation was that there was no significant difference between Alaska native students leaving school because of school related items (N=116) compared with those who left school because of personal problems (N=143).

The school related items for leaving school were: poor grades, trouble with teachers, trouble with students, and dislike of school. The personal reasons for leaving school were: homesickness, family problems, troubles where the student lived, parents' request, and health reated items. These responses were the main contributing factors for dropping out of school as viewed by the student.

The presentation and analysis of data of these two groups were centered around:

1. Student background
2. School experience
3. Student attitudes
4. Future plans and goals
5. Services offered to students

In the researcher's opinion these were the major areas of consequence for the student leaving school and that the degree of adjustment the students

made in these areas largely determined the degree of success or failure they had experienced while at school.

Student Background

An evaluation of the data in relation to the ethnic background of the students revealed 78 (54.5 percent) of Eskimo students left school because of personal problems while 43 (37.1 percent) left school for school related reasons. In contrast, the Interior Indians and Southeast Indians left school more often for school related reasons. Fifty-nine (50.8 percent) left school because of school related items, while 47 (32.9 percent) left school because of personal related items.

TABLE 34

COMPARISON OF ETHNIC BACKGROUND OF STUDENTS WHO LEFT SCHOOL FOR SCHOOL RELATED REASONS AND THOSE WHO LEFT SCHOOL FOR PERSONAL REASONS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Ethnic Background	School Related Reasons		Personal Related Reasons	
	No.	Percent	No.	Percent
Eskimo	43	37.1	78	54.5
Interior and Southeast Indians	59	50.8	47	32.9
Other, Aleut, mixed	14	12.1	18	12.6
Total	116	100.0	143	100.0

Male students seemed to experience more difficulty in school related areas; 58.6 percent left school because of school related reasons while 43.4 percent left school because of personal problems.

Female students left school more frequently because of personal problems, 56.6 percent; while 41.4 percent left school because of problems with school related items. This would bear out the fact that the female students left school because of marriage and because of pregnancy while male students' difficulty was related more to school.

There were no significant differences in the responses of the two groups as to family size, ordinal position, family support, marital status of parents, who the student lived with most of his life, or the size of the community the student was from.

There was a significant difference in the response of the two groups as to where they currently lived. Of those who left school because of personal related items, 43.4 percent presently lived some other place than at home while 27.6 percent of those who left school because of school related items lived away from home. This seemed to substantiate the fact that a significant number of students who left school because of personal related items were not living within the confines of their families. The family could have been a source of conflict with the student or the family could have been unable to meet the needs of the dropout, thus the student left home trying to solve this conflict.

A significant number of dropouts who left school because of school related items were presently living at home thus providing a greater opportunity to locate the dropouts and offer them some type of service. This suggested a need to work more closely at the time of termination with the youngster who dropped out of school for personal reasons, since it seemed likely that he would be available for follow up of services and had often moved away from any family direction, support or encouragement.

TABLE 35

A COMPARISON OF LIVING ARRANGEMENTS FOR STUDENTS LEAVING SCHOOL FOR SCHOOL RELATED REASONS AND THOSE WHO LEFT FOR PERSONAL REASONS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Where Student Lived	School Related Reasons for Leaving School		Personal Related Reasons for Leaving School	
	No.	Percent	No.	Percent
With parents, parent, step- or foster parents	84	72.5	81	56.7
Other than parents	32	27.6	62	43.4
Total	116	100.1	143	100.1

School Experience

There was a significant difference as to the year in which the student dropped out of school. It was noted that a majority of students left school during their first two years of high school. However, 69 percent who left school because of school related items left in the first two years, while 56.6 percent of the students who left school because of personal related items left in their first two years suggesting that a significantly greater number had difficulty in adjusting to the demands of high school life and that school problems during their first two years contributed more directly to becoming a dropout than did personal reasons.

In the last two years of high school a significant number of students left because of personal related items, 43.4 percent, while 31 percent left because of school related items. These findings suggested to the researcher a need to focus upon school related counseling in the first two years and upon personal counseling and adjustment during the last two years in high school.

More native students from both groups dropped out of public schools than dropped out of B.I.A. schools. See Table 36.

At the time both groups of students dropped out of school, a significantly greater number of the group who left because of school related items felt that they had failing grades (32.8 percent) compared to the students who left school because of personal related items (11.2 percent). This indicated

that grades were a real problem to the students who left because of school related items.

TABLE 36

A COMPARISON OF THE TYPE OF SCHOOLS ATTENDED BY 259 ALASKAN NATIVE STUDENTS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Type of School Attended	Students Who Left Because of School Related Items		Students Who Left Because of Personal Related Items	
	No.	Percent	No.	Percent
BIA supported schools	19	16.4	38	26.6
Public school, which included state supported programs	91	78.5	98	69.3
Private and other schools	6	5.2	7	4.2
Total	116	100.1	143	100.1

There were no significant differences between the two groups as to how many times they left school or the number of grades repeated.

Student Attitudes

A significant number of students who left school because of school related items (34.5 percent) felt that it was of little benefit to plan for the future, compared to 26.6 percent of the students from the personal related

items group. The school related group seemed to have less feeling of optimism about the future. Failure in school may have reduced aspiration level and feelings of capacity to affect their future. This could possibly be related to their repeated school failures.

Of the students who dropped out of school because of school related items, 25 percent felt that education wasn't as important as most people thought, as compared to 15.4 percent from the group who left school because of personal related items. This pointed out the fact that the school group again had a negative contact and some of their attitudes were not in support of the educational system.

Students from the school related items group stated that their fear of failure held them back (38.8 percent), as compared with 29.4 percent from the personal related items group. Students who left school because of school related items seemed more likely to be affected by feelings of failure than the other group of dropouts. Again was reflected a need for more supportive work at termination.

Future Goals and Plans

There were no significant differences between the two groups as to how much education their parents wanted them to have, definite plans made for the following years, and parents' satisfaction with students' choice of vocation.

Services Offered to the School Dropout

Since leaving school the dropouts in this study have been in contact with only two helping agencies with any significant frequency. They were the Bureau of Indian Affairs (BIA) and the Neighborhood Youth Corps (NYC).

In the school related items group only 19.8 percent of the dropouts had been in contact with the BIA while 38.3 percent from the personal related group had been in contact with the BIA. It appears that BIA workers had more contact with students who left school for personal related reasons. It also may be the area where the BIA could provide the greatest amount of help and service.

Neighborhood Youth Corps also had considerable contact with the dropouts. Of the school related group 40.5 percent of the dropouts had contact with the NYC, while 28.1 percent of the students from the personal related group had such contact. It was the feeling of the researcher that the NYC tried to reach out to the dropout in the area of jobs, mostly seasonal employment. While jobs were of a tremendous importance to the dropout, it has been the view of the researcher that most of the jobs provided by the NYC were unskilled, seasonal and had no opportunity for training. In most of the native villages the NYC program undertook projects such as clean up or repairing walkways, outhouses, or garbage pits. There was little opportunity to learn new skills or gain training for a vocation.

There was little or no contact with Vocational Rehabilitation, Welfare, Man Power Center, Youth Opportunity Corps, Community Action Programs or State Boarding Home Programs. Over 90 percent of the students in both groups had no contact with these agencies. It was the feeling of the researcher that many of these agencies had very little coverage of any kind with the native population in outlying communities. It also suggested a need to direct dropouts to such programs at the time of separation.

On the basis of the findings the null hypothesis was rejected since there were significant differences between the two groups. An analysis of the data indicated significant differences between the two groups as measured by the variables of ethnic background, sex of dropout, present residence of dropout, year in school at time student dropped out and attitudes about future planning, education, fear of failure, and services offered by Bureau of Indian Affairs and Neighborhood Youth Corps.

No differences were noted in such variables as size of community where the student lived most of his life, parents' marital status, number of siblings, ordinal position, family support, times left school, number of grades repeated, or attitudes about money for training or schooling, being a native, being needed at home, ability to do well, and studying.

There was not enough contact with Vocational Rehabilitation, Welfare, Man Power Center, Youth Opportunity Corps, Community Action Programs or the State Boarding Home Programs, to make any valued observation except that dropouts had little or no contact with these agencies.

Agencies: A Comparison of Each Agency Against the Others

The data collected for this study was obtained through five B.I.A. agencies that covered the whole of Alaska and had some contact with all of the Alaskan native population. These five agencies were Anchorage, Bethel, Fairbanks, Nome, and Southeast. The agency headquarters being in each of the towns as mentioned with the Southeast agency headquarters in Juneau. Agency responsibility spead to the surrounding towns and villages which together covered the entirety of the native population.

As one approached the Alaskan native dropout situation from the standpoint of comparing one agency with another, it was interesting to note the ethnic background distribution according to agency. See Table 37. The popular view that most natives lived on reservations was an assumption that did not hold true to Alaska. Very few Alaskan natives lived on reservations even though the population did cluster according to ethnic background.

Each agency seemed to have a predominance of one ethnic group within its agency. This, of course, was in terms of native high school dropouts, which probably reflected the population distribution. Nome and Bethel were almost totally Eskimo: Fairbanks being largely Indian with some Eskimo: and the Southeast agency being mostly Indian. Anchorage seemed to have the most heterogeneous population, which was also dominated by Eskimos. This probably reflected the fact that there were no main urban areas in the agencies where there were mostly Eskimos, and those having enough contact

TABLE 37

NUMBER AND PERCENT OF FIVE ETHNIC GROUPS IN THE FIVE ALASKAN B.I.A. AGENCIES, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	Eskimo		Aleut		Interior Indians		Southeast Indians		Mixed		Total Percent
	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent	
Anchorage	21	42.2	13	25.5	7	13.7	2	3.9	8	14.7	100.0
Bethel	36	85.7			6	14.3					100.0
Fairbanks	16	30.2			36	67.9			1	1.9	100.0
Nome	47	95.9							2	4.1	100.0
Southeast	2	3.1	2	3.1	2	3.1	53	81.5	6	9.2	100.0
Total	122		15		51		55		17		

with the white culture and turning toward the idea of urbanization usually moved to Anchorage because of the size and the opportunities there for work. The fairly large Eskimo population in the Fairbanks agency could also be accounted for because that agency extended to the Northern coastal areas of the State where several large Eskimo villages were located. This agency was not confined to the immediate area in and around the city of Fairbanks, which would be more predominately Indian.

Because of the cultural differences that existed between the different native groups in Alaska, and the specific grouping of these into agencies, it was expected that differences would be found as one agency was compared with another. This fosters the null hypothesis that there were no significant differences in the comparison of native dropouts in the Alaskan B.I.A. area agencies.

In comparing the different agencies, there was one difference that was found to be significant. The Southeast and Fairbanks agencies were seen to be largely Indian in population. The other agencies being mostly Eskimo would make one think the cultural differences would also show some differences in the study. A difference was found with a statement asking who the student had lived with most of his life. See Table 38.

Many things could be thought to be the cause of the difference found with the Southeast agency as compared with the other agencies. The cause or causes were not suggested here, but the implications were many. It

appeared that any program by any agency that was going to be working with youth in the Southeast agency should be aware of the fact that over half of the potential, and actual school dropouts come from homes that are broken. If not culturally defined as broken, at least one or both real parents were not present or had not been present for most of the child's life. Discipline, modeling, role expectation, etc., may be missing for these youngsters.

TABLE 38

NUMBER AND PERCENT OF DROPOUTS WHO LIVED MOST OF THEIR LIVES WITH BOTH REAL PARENTS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	Both Real Parents		Other Than Both Real Parents		Total
	No.	Percent	No.	Percent	
Anchorage	36	70.6	15	29.4	100.0
Bethel	30	71.4	12	28.6	100.0
Fairbanks	38	71.7	15	28.3	100.0
Nome	39	79.6	10	20.4	100.0
Southeast	27	41.5	38	58.5*	100.0
Total	170		90		

*Significance established beyond the .001 level.

Longevity of the presence of the white culture and exploitation by the white culture have been given as reasons for the absence of one or both parents. If this were true, one would also expect other evidence of family break down when compared to other areas where this absence of parents was not prevalent. One area to check this idea would be in that of education. The high aspirations for education that were prevalent at the time of this study were usually instilled in children by parents who saw education as an opportunity they didn't have.

TABLE 39

NUMBER AND PERCENT OF PARENTS WHO WANT THE DROPOUT TO FINISH HIGH SCHOOL AND PARENTS WHO WANT OTHER THAN HIGH SCHOOL GRADUATION, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	Finish High School		Other Than Finish High School		Total
	No.	Percent	No.	Percent	
Anchorage	21	41.2	30	58.8	100.0
Bethel	18	42.9	24	57.1	100.0
Fairbanks	31	58.5	22	41.5	100.0
Nome	30	61.2	19	38.8	100.0
Southeast	41	63.1	23	36.9	100.0
Total	141		118		

There were many students who replied that they had not discussed this question with their parents. Although the difference was not significant there was a trend suggesting more encouragement for education from Southeast parents even though there were fewer parents in the home.

This same kind of difference was seen with a question in reference to future plans.

TABLE 40

NUMBER AND PERCENT OF DROPOUTS WHO RETURN TO AN EDUCATIONAL PROGRAM AND THOSE WHO DO NOT RETURN TO AN EDUCATIONAL PROGRAM, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	Return to an Educational Program		Other Than Education		Total
	No.	Percent	No.	Percent	
Anchorage	33	65.7	18	34.3	100.0
Bethel	21	50.0	20	50.0	100.0
Fairbanks	32	60.4	20	39.6	100.0
Nome	31	63.2	18	36.8	100.0
Southeast	50*	76.9	15	23.1	100.0
Total	167		91		

*Significant difference at .02 level.

This showed a difference in terms of future planning, significant enough to look more closely at what was causing these types of trends among a group of people who also show more family breakdown than other groups of Alaskan natives.

It was evident that more research was needed in this area to determine what trends and causitive factors existed. It could indicate that there was something in the culture that compensated for family unity and helped to set standards and values.

An area that might show the effects of disrupted family structure would be that area of self-esteem and trust. In an effort to ascertain trust, the following question was asked, "These days a person doesn't really know who he can count on?" Agree or disagree. The responses to this question were presented in Table 41.

Looking at any set for any agency resulted in an evidence of difference. However, when compared with the other agencies, no significant difference was found. The really important finding is that so many in all groups reflect this lack of trust in others. This same trend was seen through nearly all the attitude questions.

Another look at Table 41 showed an interesting difference when the two agencies which included Anchorage and Fairbanks were compared with the other agencies. There was higher percentage of students from these two more urbanized agencies who agreed that a person "doesn't really know who

he can count on." This could be attributed to more urban stress and less trust in people that seemed to exist in the larger, more impersonal urban centers.

TABLE 41

NUMBER AND PERCENT OF THOSE WHO AGREE AND DISAGREE TO QUESTION: "THESE DAYS A PERSON DOESN'T REALLY KNOW WHO HE CAN COUNT ON," ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	Agree		Disagree		Total
	No.	Percent	No.	Percent	
Anchorage	33	64.7	18	35.3	100.0
Bethel	22	52.4	20	47.6	100.0
Fairbanks	35	66.0	18	34.0	100.0
Nome	20	40.8	29	59.2	100.0
Southeast	34	52.3	31	47.7	100.0
Total	144		116		

A close look at the Nome and Bethel agencies showed many similarities. First, their population was almost totally Eskimo. Next, they were isolated from the larger urban centers, and they appeared to depend a great deal upon the land for existence. Their mode of existence appeared to be more primitive. This assumption was checked with the question, "How much does hunting and fishing contribute to the support of your family?"

TABLE 42

THE DEGREE TO WHICH HUNTING AND FISHING CONTRIBUTES TO THE SUPPORT OF FAMILIES IN DIFFERENT AGENCIES, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Agency	A Great Deal		Some		Not Much or None		Total
	No.	Percent	No.	Percent	No.	Percent	
Anchorage	22	43.1	9	17.6	20	39.3	100.0
Bethel	17	40.5	14	33.3	11	26.2	100.0
Fairbanks	14	26.4	19	35.8	20	37.8	100.0
Nome	14	28.6	19	38.8	16	32.6	100.0
Southeast	23	35.4	19	29.2	23	25.4	100.0
Total	90		80		90		

When Nome and Bethel agencies were compared with the other agencies, there was no significant difference. In comparing Bethel with the other agencies, there was no significant difference.

One of the reasons for Nome being slightly lower than expected was because a large percent of the dropout population from the Nome agency came from the city of Nome itself. Nome was poorly situated for subsistance living, and many people worked for Government agencies and the shipping industry.

These figures also indicated that natives who went to the urban areas did not go into the trades or professional jobs. They stayed with canneries and other industry that dealt with wildlife. The new skills centers at Seward and the new push for skilled employment assistance by different agencies did not appear to have an effect on the dropout population. Another interpretation may be that skilled and educated natives' children did not drop out of school.

Summary

On the basis of the findings the null hypothesis which stated: there were no significant differences in the comparison of native dropouts in the Alaskan B.I.A. area agencies, was rejected since there were significant differences in some of the comparisons between B.I.A. area agencies. Significant differences were found in the following areas: (1) Number and percent of dropouts from Southeast agency who lived most of their lives with other than both real parents; (2) Number and percent of dropouts who returned to an educational program are also these differences were found when comparing the Southeast agency with the Nome and Bethel agencies because of their high Eskimo population and isolated location was not found.

A Comparison of the Eskimo Dropout and All Other Natives

Introduction

The purpose of this section was to develop through the analysis of data conclusions and recommendations related to the problems of the Alaskan native dropouts. This section of the study attempts to determine if differences existed between the Eskimo and other Alaskan native dropout students.

A major interest in this research was to gain an understanding of the underlying reasons for native dropouts in Alaska by comparing Eskimo students (N = 122) opinions and circumstances with other native Alaskan dropout students (N = 137).

Special interest was focused on the reasons the students dropped out of school, what the students have done since dropping out, what the students would like to be doing and what futures they plan educationally, the services the students have received since dropping out of school, and the kinds of additional services needed to deal with the problems peculiar to dropouts.

Findings

In comparing the village size of the students who dropped out of school, a significant difference was found beyond the .01 level between Eskimo and other groups of Alaskan natives. See Table 43.

TABLE 43

COMMUNITY SIZE OF ESKIMO AND OTHER NATIVE STUDENT GROUPS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Ethnic Group	Village Size by Population: Less Than 100		From 100 to 500		From 500 to 3,000		Over 3,000		Total	
	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent
Eskimo	2	1.7	63	53.8	41	35.0	11	9.4	117	99.9
Other	17	12.5	54	39.4	16	11.7	50	36.5	137	100.1

This difference is found in that Eskimos most often come from the middle size communities, 100-3,000 in population, while the other Natives tend more often to come from the very small (less than 100) communities or from the more urban communities (over 3,000 in population).

Considering the type of school the dropout student attended, a significant difference, beyond 0.1 level occurred. Significantly more of the Eskimo students dropped out of B.I.A. schools, which included both boarding and day schools, the latter usually being located in the village.

TABLE 44

A COMPARISON OF ESKIMO AND OTHER NATIVE STUDENTS AS TO THE TYPE OF SCHOOL ATTENDED, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Ethnic Group	Type of School					
	Bureau of Indian Affairs		Other		Total	
	No.	Percent	No.	Percent	No.	Percent
Eskimo	37	30.3	85	69.7	122	100.0
Other	20	14.7	117	85.4	137	100.1

In this question concerning how the dropout student compared himself with other students, a significant difference beyond the .02 level occurred. More Eskimos saw themselves as being either in the above or below average group, while other Alaskan natives thought themselves average.

TABLE 45

A COMPARISON OF ESKIMO NATIVES WITH OTHER NATIVES IN TERMS OF REPORTED OVERALL ABILITY, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Ethnic Group	Student-Peer Comparison of Ability							
	Above Average		Average		Below Average		Total	
	No.	Percent	No.	Percent	No.	Percent	No.	Percent
Eskimo	25	20.5	43	35.3	54	44.2	122	100.0
Other	16	11.8	72	52.5	49	35.8	137	100.1

A significant difference occurred when pupils were asked about their individual ability to solve a problem once they set their mind on achieving the solution. Eskimo students thought themselves less able than other Alaskan natives to achieve what they wanted, more than 10.5 percent above other native dropouts in disagreeing with their individual ability.

TABLE 46

NUMBER AND PERCENT OF THOSE WHO AGREE AND DISAGREE WITH THE STATEMENT: "IF I SET MY MIND TO IT, I CAN DO ANYTHING I WANT," ALASKA NATIVE DROPOUT STUDY, 1969-1970

Ethnic Group	Ability to Perform Self-Test					
	Agree		Disagree		Total	
	No.	Percent	No.	Percent	No.	Percent
Eskimo	89	72.9	33	27.0	122	99.9
Others	113	82.5	24	17.5	137	100.0

Summary

In this study of the racial differences between Eskimo and other native Alaskan dropout students, some differences appeared to be the result of the social, and/or cultural differences in the races, and how the student reflected these differences in his dealings with the school systems that existed for Alaskan native students at the time of the study, 1969-1970.

In regards to the question concerning size of the dropout student's village, the majority of the Eskimo students surveyed came from villages whose populations ranged from 100 to 3,000 people. It was recommended that the schools servicing these students recognize the social practices of the villages that the students came from and attempt to respect the life styles the students represent.

The majority of the students who dropped out of B.I.A. day and boarding schools were Eskimo students, while the majority of students who dropped out of other school systems serving the Alaskan native were the other native students, the Aleuts and Indians. It was recommended that the B.I.A. boarding and day programs should bring Eskimo employees into its counseling and teaching staffs to better reach the Eskimo students.

In the comparison between the Eskimo native dropout student and other native dropout students in terms of overall ability, more Eskimo students thought of themselves as being able to be successful students when compared to other Alaskan native students. It was recommended that the schools support these individuals of both high and low ability to continue their education through better counseling, and improved cultural relationships in their school work.

When asked to agree or disagree with the statement "If I put my mind to it, I can do anything that I want," fewer Eskimo students tended to agree with the proposition than other Alaskan natives. It was recommended

that the existing school programs re-evaluate their curriculums toward building up the motivation and self-confidence of their Eskimo students.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

General Characteristics

1. The Alaska Native high school dropout was equally as likely to be male as female; was approximately 17.5 years old; and had 6.4 brothers and sisters.

2. The majority, 50 percent or more, came from a village with a population of less than 500; were single as opposed to married; had lived most of their lives with both natural parents; were attending either ninth or tenth grade at the time they left school; had been arrested one or more times; were planning to return to school; were helping at home the majority of the time they were out of school; had a brother or sister who also dropped out of school; and had not been contacted or helped by any social agencies since leaving school.

3. The Alaska Native dropout had a variety of reasons for leaving school. The largest single reason excluding the response of "other" was "not liking school", 19.2 percent. Also, the data showed a fairly stable rate of attrition throughout the year with the month of December having the largest percentage of dropouts, 14.3 percent.

4. A breakdown of the group by ethnic origin revealed 46.9 percent to be Eskimo; 21.2 percent Southeastern Indian (Tlingit, Haida, etc.); 19.6 percent Interior Indian (Athapaskan); and 5.8 percent Aleut.

5. If the Alaskan Native dropout were to return to school, 45.7 percent would choose a BIA school either inside or outside Alaska, 41.2 percent would choose a public school inside or outside Alaska, and 5.8 percent would choose a "church" school inside or outside Alaska.

Recommendations

1. The reasons which prompted native youth to leave school were many and varied, but most seemed to leave to provide a solution to a problem which was temporary in nature. This was evidenced by the fact that a majority of those interviewed wanted to return to school at the time of their interview and that most dropouts did not become involved in future oriented activity during the time they were out of school. If the circumstances which prompted individuals to leave school were temporary, it may be advantageous to develop preventive measures patterned after some form of crisis intervention.

2. Efforts to prevent individuals from leaving school must take into account environmental conditions both in the home and in the school itself.

3. Hopefully, some of the data collected here can be used to predict potential dropouts and potential situations which result in individuals leaving.

school. A system of predicting possible dropouts combined with close counseling may prove to be effective.

4. Programs of an "out reach" nature need to be undertaken to return those who do drop out of school despite efforts to retain them since our study showed that they do possess the desire to return.

Arrested Compared to Not Arrested Groups

The null hypothesis that there were no differences between "delinquent" and "non-delinquent" school dropouts was not supported. The two groups differed across five major variables at statistically significant levels.

Conclusions

1. Sixty-one percent of the group that had been arrested twice or more (more surely "delinquent") were males.

2. Thirty-two percent of the group that had been arrested twice or more were Eskimos; compared to 63 percent from other ethnic groups. The total sample was nearly half Eskimo.

3. Less than half of those who had been arrested twice or more times reported that they had lived with both real parents most of their lives (46 percent). Eighty-three percent of those who had not been arrested did live with both real parents most of their lives.

4. Seventy-four percent of those who had been arrested twice or more

came from communities of over 500 population; 68 percent from communities located in urban regions.

5. Over three times as many of those who had been arrested twice or more reported "trouble with teachers" as the most important reason for leaving school compared to those who had not been arrested.

It may be concluded from the data that dropouts were not entirely similar to "delinquents". The data suggested that "delinquent" behavior and dropout behavior was caused by different factors.

Recommendations

A similar study should be conducted using a control group of non-dropout students to determine the characteristics in the variables tested for the "delinquent" dropout students.

A more refined analysis to determine the kinds of jobs the "delinquents" aspired to could be made from further analysis of the data now available.

Former BIA School Students Compared with Former Public School Students

The null hypothesis under investigation was that there were no significant differences in family and personal background, contact with agencies, school experience, student attitudes and self-image, and future plans and goals between the responses of students who attended BIA schools (N = 57) and the responses of students who attended public schools (N = 190). The null hypothesis was rejected on the basis of the findings.

Conclusions

The findings of this comparison indicated significant differences between BIA respondents and PS respondents. The significant differences between BIA respondents and PS respondents were: (1) greater family solidarity was reported by BIA respondents than was reported by PS respondents; (2) fewer BIA respondents reported that they had been arrested one or more times than did PS respondents; (3) more BIA respondents reported trouble with students as a reason for leaving school than did PS respondents; (4) more PS respondents reported family problems as a reason for leaving school than did BIA respondents; (5) BIA respondents reported less academic difficulty at school than did PS respondents; (6) BIA respondents reported feeling more limited in their ability to accomplish the things they desired than did PS students; (7) more BIA and PS respondents wanted to remain in or transfer to the BIA school system.

Recommendations

Since the most significant reason for native students leaving BIA schools was trouble with other students, it was suggested that programs be reevaluated and adjusted in order to more adequately meet this particular problem. Greater emphasis could be given in student counseling which could resolve differences between students.

BIA respondents felt limited in their ability to accomplish the things they desired. It was therefore recommended that BIA school officials--particularly teachers and counselors--place greater emphasis on the students' need to develop self-esteem. All opportunities for student involvement in program planning and operation should be used as one means of helping to solve problems in this area.

BIA respondents reported less academic difficulty than did PS respondents. This is a positive finding but one which hopefully does not mean that academic expectations are too low.

A significant reason for PS native students leaving public schools was family problems. There was also a greater percentage of marital breakup among families of native respondents attending public schools. It was therefore suggested that guidance and counseling be sensitive to this particular problem area and that services be geared to helping students meet family problems.

It was suggested that further research be conducted in the following areas:

1. Factors influencing the higher incidence of family problems and marital breakup among families of PS respondents.

2. Factors contributing to greater report of trouble with students among BIA respondents. A cross sample of all BIA school students would identify whether this greater trouble was limited to those students who

dropped out of the BIA school system or whether BIA students in general experienced greater trouble with students.

3. A more open-ended approach might be helpful in identifying precisely what students felt was their reason for leaving school and then comparing it with this survey.

4. A cross sample of BIA school students' attitudes--both those in school and those who dropped out--compared with attitudes of the students who were in or dropped out of the public school system would shed light on whether the significance of these reported student differences in regard to student attitudes and possibly self-esteem was (a) related to dropouts only or related to the students of the schools in general; (b) perpetuated by the school systems; and (c) whether the findings were limited to this group of students (the respondents for this survey) only.

5. Factors accounting for more reported student success in BIA schools.

6. The reasons why BIA respondents tended to prefer to remain in BIA schools and why more PS respondents would transfer to BIA schools.

7. An examination of the legal systems in small communities and larger communities in order to determine what constitutes grounds for legal intervention with students in each type of community.

8. The agencies' reported help to students and former students during a given time as compared to the students' and former students'

report of such help during the same given time. This study might further identify what types of services students feel would be most beneficial.

9. Further research was recommended to justify the coexistence of both types of school systems--public and BIA.

Family Experience -- A Comparison of Southeast Indians and All Other Natives

The null hypothesis under investigation was that there were no significant differences between the Southeast Indians and the other Alaska natives with regard to family experience. The null hypothesis was rejected on the basis of the findings.

Conclusions

A comparison was made of 55 Southeast Indian student dropouts, and 204 non-Southeast Alaska native dropouts.

Significant differences were established in the following aspects of Family Composition and Characteristics:

1. Significantly more Southeast Indians lived most of their lives separated from one or both real parents.
2. The frequency of divorce and separation was significantly higher among the Southeast Indian group.
3. Significantly more Southeast Indian students were from the larger communities in Alaska of between 5,000 and 15,000 people.

4. Southeast Indian families were significantly smaller than the other group.

The most important conclusion with regard to family composition and characteristics was that the Southeast Indian family was less stable as a lasting unit than other Alaska native families.

The following significant differences were observed in the area of Family Related Reasons for Leaving School:

1. Significantly more Southeast Indian students attended public school than did the other group.
2. Significantly fewer Southeast Indian students reported leaving school for established family related reasons.
3. Significantly fewer Southeast Indian students reported "didn't like school" as a reason for leaving.
4. Significantly fewer Southeast Indian students reported doing failing work at the time of leaving school.

The most important conclusion with regard to family related reasons for leaving school was that Alaska native students performed better and dropped out of school less often when they were educated near their families and in their home community.

Recommendations

An analysis of the findings of the study indicated that the two following recommendations be considered for immediate follow up:

1. A program or programs should be initiated to concentrate on increasing family relationships and stability among the Tlingit and Haida Indian tribes of Southeast Alaska. This should be done through the tribes with indigenous leadership and control.
2. Further in-depth study should be initiated in regard to the advisability of educating Alaska natives near their families and in their home communities.

A Parental Profile of the Dropout

Conclusions and Recommendations

It has been noted in an earlier section that there were some significant differences between the student having lived most of his life with both real parents and those not having lived with both real parents. The following four comparisons indicated significant differences. (Also refer to Tables 30 through 33.)

1. Family problems were indicated more frequently as the most important reason for leaving school among those not living with both real parents.

2. Homesickness as a reason for leaving school was greater among native students living with both real parents.

3. Among students living with both real parents, being a native was thought more often to be a factor holding a person back from doing what he

would like to do for a living.

4. Students with both parents more often indicated that being needed at home interferred with vocational objectives. This trend approaches significance at the .10 level.

It was with these differences in mind that the following recommendations were suggested:

1. There needs to be further exploration of specific family factors that may influence a student in his decision to continue his education or to drop out of school.

2. Further research should include a control group of those who continue their education and ultimately receive a diploma. This would serve as a check on a very complex pattern of factors that influence the Alaska Native dropout.

3. School administrators, teachers, social workers, and others who have an impact on students, need to be aware of factors such as family problems, homesickness, being a native, and being needed at home as issues that may influence the student.

A Comparison of School Related and Personal Reasons for Leaving School

School Related Reasons or Personal Reasons

The null hypothesis under investigation was that there were no significant differences between students leaving school because of school related

items, (N = 116), compared to those who left school because of personal problems (N = 143). The null hypothesis was rejected on the basis of the findings.

Conclusions

The researcher's analysis of the data indicated significant differences between the two groups. The group of dropouts who left school because of school related items were characterized by a greater number of Interior and Southeast Indians, greater number of male dropouts, more dropouts living at home, greater number of students left the first two years of high school, greater number left public school, more failing grades, feelings of little benefit to plan for the future, felt that school was not important, fear of failure, and more contacts from Neighborhood Youth Corps.

The dropouts from the personal related group were characterized by: a greater number of Eskimo dropouts, more females, greater number of students away from home, passing grades, greater attendance at BIA schools, more positive feelings towards school, the future and feelings of failure, greater contact with BIA.

Similarities between the two groups of dropouts were noted as: family size, ordinal position, family support, marital status of parents, with whom the student lived most of his life, size of community, number of times dropped out of school, number of grades repeated and lack of contact with social agencies.

Recommendations

It was recommended that the educational institutions become more responsible to the native students by developing programs which meet the academic, social, psychological needs of the native students, and by coordinating services of the community to effectively benefit the student.

It was recommended that programs be developed in school where native students will be able to have academic assistance, tutoring, counseling in all areas, future goals, personal problems, family relations, etc.

It was recommended that before a school can drop a student that the school would be responsible for making the appropriate referral to the helping agencies which would be of benefit to the student.

It was recommended that the State of Alaska and the BIA develop and implement programs which will train the dropout in a productive vocation and guarantee him a job upon completion and that counseling be available to the student at all times.

It was recommended that the State of Alaska require every high school to make a list of dropouts and require existing agencies to seek out the dropouts and provide services to them.

It was recommended that a follow up study be developed in the near future, with a control group of native students who stayed in school to compare their characteristics with those of the dropout.

Agencies -- A Comparison of
Each Agency Against the Others

The null hypothesis was there were no significant differences in the comparison of native dropouts (N = 259) in the Alaskan B.I.A. area agencies. The null hypothesis was rejected on the basis of the findings.

Conclusions

Significant differences were found in the following areas: (1) Number and percent of dropouts from Southeast agency who lived most of their lives with other than both real parents; (2) number and percent of dropouts who returned to an educational program are also those students who come from backgrounds of broken homes. Both of these differences were found when comparing the Southeast agency against the other area agencies. The differences expected with the Nome and Bethel agencies because of their high Eskimo population and isolated location was not found.

There were similarities found between agencies in the following areas: (1) Number and percent of parents who wanted the dropout to finish high school and parents who wanted other than high school graduation for the dropout; (2) The amount of self worth felt by the dropout and his dependency on others; (3) The degree to which hunting and fishing contributed to the support of families in different agencies; (4) Nome and Bethel agencies when comared against other agencies.

Recommendations

It was recommended that more research be done to locate within the Southeast Indian family unit and culture the factor or factors that take the place of or serve the same purpose as the nuclear family.

It was recommended that more research be done to see if the non-native population also had attitudes similar to the dropouts in terms of self-image and self-respect or was this peculiar to natives and not drop-outs. It was recommended that more emphasis be placed on disseminating information to native dropouts in reference to further education or job-training available other than high school, and also, what other high schools were available if the student did want to return and how he would gain admittance.

A Comparison of the Eskimo Dropout and All Other Natives

Conclusions and Recommendations

In this study of the racial differences between Eskimo and other native Alaskan dropout students, some differences appeared to be the result of the social, and/or cultural differences in the races, and how the student reflected these differences in his dealings with the school systems that existed for Alaskan native students at the time of the study, 1969-1970.

In regards to the question concerning size of the dropout student's village, the majority of the Eskimo students surveyed came from villages whose populations ranged from 100 to 3,000 people. It was recommended that the schools servicing these students recognize the social practices of the villages that the students came from and attempt to respect the life styles the students represent.

The majority of the students who dropped out of B.I.A. day and boarding schools were Eskimo students, while the majority of students who dropped out of other school systems serving the Alaskan native were the other native students, the Aleuts and Indians. It was recommended that the B.I.A. boarding and day programs should bring Eskimo employees into its counseling and teaching staffs to better reach the Eskimo students.

In the comparison between the Eskimo native dropout student and other native dropout students in terms of overall ability, more Eskimo students thought of themselves as being able to be successful students when compared to other Alaskan native students. It was recommended that the schools support these individuals of both high and low ability to continue their education through better counseling, and improved cultural relationships in their school work.

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APPENDICES

APPENDIX A

OCCUPATIONAL CODES

The occupational codes were developed using the Dictionary of Occupational Titles as a guide. The first two digits of the DOT were applied to the occupations listed on the questionnaires as follows:

Classification	Occupation	Code Number	Total Number of Responses in Items 14, 15, 48, and 50 on Questionnaire
Professional, Technical and Managerial	Telephone engineer	00	1
	Architect; engineer	01	4
	Ranger	04	1
	Peace Corps; Vista	06	2
	Health aide; medical clerk; nurse; hospital pharmacist	07	34
	Gym teacher; head start teacher; teacher; "training"	09	12
	Librarian	10	1
	Lawyer	11	1
	Preacher	12	4
	Artist; native arts	14	3
	Eskimo dancer	15	1
	Accounting	16	1
	Coffee shop manager; expediter; oil distribution manager; postmaster; tribal relations; store manager	18	16

	Barge captain; "FAA"; fishing boat captain; pilot; probation officer; radio operator; social worker; welfare aide; X-ray technician; dormitory counselor	19	15
Clerical and Sales	Secretary; typist.	20	35
	Stockboy	22	1
	Mailclerk	23	1
	"Clerical"; "NYC"; office worker.	24	26
	Retail clerk; service station attendant	26	2
	Furniture store helper; car lot boy; pickup and delivery; vending machine maintenance	29	4
Service	Babysitting; laundry worker	30	12
	Cook; tavern operator; waiter; dishwasher	31	28
	Beautician	33	6
	Airline stewardess	35	11
	Firefighter; fireman; jailer; policeman; military service.	37	15
	Janitor; maintenance man; "protective service"	38	24
	Housewife	39	152
Farming, Fishing, Forestry and Related	Reindeer leader	41	1
	Cannery worker; fisherman; "fishing"	43	39

	"Hunting"	45	9
	"Hunting and fishing"	49	32
Machine Trades	Machinest	60	1
	Sheet metal worker	61	1
	Mechanic	62	23
	Sawmill worker	66	2
Benchwork	Painting	74	1
	Carving	76	5
Structural	Welding	81	6
	Electrician; electronics	82	9
	Heavy equipment operator; highway construction	85	11
	Bricklayer; "construction"; carpenter; laborer; plumber; street cleaner	86	48
	"Foreman, Artic Research Lab"	89	2
Miscellaneous	Truck driver	90	3
	Airline employee; ambulance driver; bus driver; barge laborer; cab dispatcher; longshoreman; railroad employee	91	20
	Fork lift operator; warehouseman	92	3
	Miner; "oil rig"; "north slope"	93	6
	Woodcutter	94	1

	Power plant operator; "sewer superintendent"	95	5
Other Codes	"None"	99	
	"Don't know"	98	
	No response	Blank	

Several of the answers were ambiguous or difficult to categorize due to being non-specific -- these were enclosed in quotation marks as recorded.

APPENDIX B

ALASKA STUDENT EDUCATIONAL INVENTORY*

Item Number	Frequency	Percent	
1	(mean 17.7)		Age
2			Sex
	131	50.4	1. Male
	129	49.6	2. Female
3			Marital Status
	22	8.5	1. Married
	238	91.5	2. Single
4			Race
	122	46.9	1. Eskimo
	15	5.8	2. Aleut
	51	19.6	3. Interior Indian (Athabascan)
	55	21.2	4. Southeast Indian (Tlingit, Haida, etc.)
	16	6.2	5. Mixed
	1	.4	6. Caucasian
	0	0	7. Negro
	0	0	8. Other
5			I re-entered school after leaving
	67	25.8	1. Yes
	190	73.1	2. No
	3	1.2	3. No response

(By village locator code) Where did you live most of your life?

---

*It should be noted that the total sample was (N=260) and the figures in this appendix are based on that number. However, the computer rejected the cards on one student in making the dichotomy breakdowns discussed in the body of the thesis (N=259).

Item Number	Frequency	Percent	
6			What size was that community?
	12	4.6	1. Less than 50
	10	3.8	2. Between 50 and 100
	42	16.2	3. Between 100 and 200
	74	28.5	4. Between 200 and 500
	10	3.8	5. Between 500 and 1,000
	47	18.1	6. Between 1,000 and 3,000
	12	4.6	7. Between 3,000 and 5,000
	27	10.4	8. Between 5,000 and 15,000
	23	8.8	9. Over 15,000
	3	1.2	10. No response

(By village locator code) Where did you live at the time you left school?

7			Who did you live with most of your life?
	0	0	1. Alone
	170	65.4	2. Both real parents
	38	14.6	3. One real parent
	24	9.2	4. One real parent and one step parent
	15	5.8	5. Foster or adoptive parents
	10	3.8	6. Other relatives
	2	.8	7. Other - specify
	1	.4	8. No response
8			Who do you now live with?
	107	41.2	1. Both real parents
	43	16.5	2. One real parent and one step parent
	16	6.2	3. Foster or adoptive parents
	27	10.4	4. Other relatives
	67	25.8	5. Other -
9			What is the marital status of the people you have lived with most of your life?
	207	79.6	1. Married
	2	.8	2. Single
	17	6.5	3. Divorced
	5	1.9	4. Separated
	16	6.2	5. Father deceased
	9	3.5	6. Mother deceased
	1	.4	7. Both deceased
	3	1.2	8. No response

Item Number	Frequency	Percent	
10	(mean 6.5)		How many children besides yourself were there in the house where you grew up?
11	(mean 2.4)		How many of these children were older than you?
12	(mean 1.2)		How many of your brothers and sisters have left school before graduating?
13			Who was the head of the household where you grew up?
	195	75.0	1. Father
	33	12.7	2. Mother
	10	3.8	3. Step Father
	0	0	4. Step Mother
	3	1.2	5. Foster Father
	2	.8	6. Foster Mother
	5	1.9	7. Adoptive Father
	0	0	8. Adoptive Mother
	11	4.2	9. Other -- specify
	1	.4	10. No response
14	(See Appendix A)		We would like to know what your parents (or step parent) do for a living. What is the job called?
15	(See Appendix A)		Fill in the occupation of the person(s) who support the family (Be specific)
			_____ Father
			_____ Mother
			How much do each of the following contribute to the support of your family?
16			1. Father or mother
	184	70.8	1. A great deal
	42	16.2	2. Some
	15	5.8	3. Not much
	17	6.5	4. None
	2	.8	5. No response

Item Number	Frequency	Percent	
17			2. Hunting and fishing
	90	34.6	1. A great deal
	80	30.8	2. Some
	52	20.0	3. Not much
	36	13.8	4. None
	2	.8	5. No response
18			3. Welfare (DPW-State)
	39	15.0	1. A great deal
	43	16.5	2. Some
	24	9.2	3. Not much
	150	57.7	4. None
	4	1.6	5. No response
19			4. Welfare (BIA-Gen. Assr.)
	13	5.0	1. A great deal
	28	10.8	2. Some
	16	6.2	3. Not much
	199	76.5	4. None
	4	1.6	5. No response
20			5. Unemployment insurance
	6	2.3	1. A great deal
	29	11.2	2. Some
	17	16.5	3. Not much
	205	78.8	4. None
	3	1.2	5. No response
21			6. Relatives
	12	4.6	1. A great deal
	44	16.9	2. Some
	38	14.6	3. Not much
	163	62.7	4. None
	3	1.2	5. No response
22			7. Friends
	10	3.8	1. A great deal
	32	12.3	2. Some
	35	13.3	3. Not much
	179	68.8	4. None
	4	1.6	5. No response

Item Number	Frequency	Percent	
23			8. Others (specify)
	9	3.5	1. A great deal
	15	5.8	2. Some
	18	6.9	3. Not much
	213	81.9	4. None
	5	1.9	5. No response
24			9. Yourself
	22	8.5	1. A great deal
	82	31.5	2. Some
	59	22.7	3. Not much
	95	36.5	4. None
	2	.8	5. No response
25			Which of the above contributed the most?
	184	70.8	1. Father or mother
	31	11.9	2. Hunting or fishing
	23	8.8	3. Welfare (DPW-State)
	9	3.5	4. Welfare (BIA-Gen. Asst.)
	1	.4	5. Unemployment Insurance
	1	.4	6. Relatives
	1	.4	7. Friends
	5	1.9	8. Others (specify)
	1	.4	9. Yourself
(By village locator code)			Where were you attending when you left school?
			To what extent did the following contribute to your school?
26			1. Poor grades
	29	11.2	1. A great deal
	104	40.0	2. Some
	54	20.8	3. Hardly any
	71	27.3	4. None
	2	.8	5. No response
27			2. Trouble with teachers
	27	10.4	1. A great deal
	64	24.6	2. Some
	46	17.7	3. Hardly any
	122	46.9	4. None
	1	.4	5. No response

Item Number	Frequency	Percent	
28			3. Troubles where I lived
	42	16.2	1. A great deal
	64	24.6	2. Some
	30	11.5	3. Hardly any
	121	46.5	4. None
	3	1.2	5. No response
29			4. Trouble with students
	18	6.9	1. A great deal
	43	16.5	2. Some
	44	16.9	3. Hardly any
	151	58.1	4. None
	4	1.6	5. No response
30			5. Didn't like school
	51	19.6	1. A great deal
	80	30.8	2. Some
	28	10.8	3. Hardly any
	99	38.1	4. None
	2	.8	5. No response
31			6. Family problems
	36	13.8	1. A great deal
	45	17.3	2. Some
	20	7.7	3. Hardly any
	157	60.4	4. None
	2	.8	5. No response
32			7. Parents request
	11	4.2	1. A great deal
	14	5.4	2. Some
	10	3.8	3. Hardly any
	223	85.8	4. None
	2	.8	5. No response
33			8. Homesickness
	21	8.1	1. A great deal
	8	3.1	2. Some
	25	9.6	3. Hardly any
	183	70.4	4. None
	2	.8	5. No response

Item Number	Frequency	Percent	
34			9. Other -- specify
	57	21.9	1. A great deal
	8	3.1	2. Some
	6	2.3	3. Hardly any
	185	71.2	4. None
	4	1.6	5. No response
35			Which of the above reasons is the most important for your leaving school? Circle the number which matches this reason.
	26	10.0	1. Poor grades
	26	10.0	2. Trouble with teachers
	31	11.9	3. Troubles where I lived
	14	5.4	4. Trouble with students
	50	19.2	5. Didn't like school
	30	11.5	6. Family problems
	6	2.3	7. Parents' request
	18	6.9	8. Homesickness
	58	22.3	9. Other -- specify
	1	.4	10. No response
36			What were your grades at the time you left school?
	102	39.2	1. Passing
	54	20.8	2. Failing
	102	39.2	3. Unknown
37			What type of school did you attend?
	9	3.5	1. BIA day school
	48	18.5	2. BIA boarding school
	24	9.2	3. State boarding home program
	17	6.5	4. State boarding school
	149	57.3	5. Public school
	5	1.9	6. Private school
	7	2.7	7. Other
	1	.4	8. No response

Item Number	Frequency	Percent	
38			What grade were you in when you left school?
	73	28.1	1. 9
	85	32.7	2. 10
	64	24.6	3. 11
	33	12.7	4. 12
	2	.8	5. Ungraded
	3	1.2	6. No response
39			What month did you leave school? (Code according to month number)
	31	11.9	1. September
	35	13.5	2. October
	25	9.6	3. November
	36	13.8	4. December
	26	10.0	5. January
	24	9.2	6. February
	30	11.5	7. March
	23	8.8	8. April
	29	11.2	9. May
	1	.4	10. No response
40			Looking at yourself in comparison with your other classmates, how do you feel that you rank in terms of your overall ability?
	5	1.9	1. I rank very high
	36	13.8	2. I rank somewhat above average
	114	43.8	3. I rank above average
	90	34.6	4. I rank a little below average
	12	4.6	5. I rank almost at the bottom
	3	1.2	6. No response
41			Think of your best friends. How many are planning on getting further education or training?
	11	4.2	1. None of them
	68	26.2	2. Not very many of them
	59	22.7	3. About half of them
	106	40.8	4. Most of them
	15	5.8	5. All of them
	1	.4	6. No response

Item Number	Frequency	Percent	
42			How much education do your parents want you to have?
	8	3.1	1. Some years of high school
	137	52.7	2. They want me to finish high school
	14	5.4	3. They want me to get a couple of years of college
	15	5.8	4. They want me to go to a business or trade school
	17	6.5	5. They want me to get a college degree
	9	3.5	6. They want me to get a college degree plus some additional years of education afterward
	59	22.7	7. We have not discussed it
	1	.4	8. No response
			What definite plans have you made for next year?
43			1st choice
	144	55.4	1. I intend to return to a regular school program
	18	6.9	2. I intend to work
	24	9.2	3. I intend to go to vocational school
	8	3.1	4. I will enter military service
	9	3.5	5. I intend to get married
	8	3.1	6. Other definite plans
	47	18.1	7. No definite plans
	2	.8	8. No response
44			2nd choice
	6	2.3	1. I intend to return to a regular school program
	48	18.5	2. I intend to work
	13	5.0	3. I intend to go to vocational school
	8	3.1	4. I will enter military service
	5	1.9	5. I intend to get married
	3	1.2	6. Other definite plans
	78	30.0	7. No definite plans
	99	38.1	8. No response
45			Altogether, how many times have you left school?
	172	66.2	1. 1
	48	18.5	2. 2
	25	9.6	3. 3
	12	14.6	4. 4 or more
	2	.8	5. None
	1	.4	6. No response

Item Number	Frequency	Percent	
46			Have you repeated any grades? If so, how many?
	78	30.0	1. 1
	32	12.3	2. 2
	9	3.5	3. 3
	3	1.2	4. 4 or more
	1	.4	5. None
	1	.4	6. No response
47			What has occupied the major part of your time since you left school?
	60	23.1	1. Employed
	28	10.8	2. Unemployed
	4	1.5	3. In the military
	4	1.5	4. Vocational training
	111	52.7	5. Helping at home
	14	5.4	6. Re-enrolled in school
	18	6.9	7. Married - housewife
	20	7.7	8. Other - specify
48 (See Appendix A)			If you are working, what is your occupation? _____
49 (mean 493.4)			How much money have you made since you left school? (Write in amount) _____
50 (See Appendix A)			Have any agencies helped you since you left school? If so, which ones? Specify.
51			How many jobs have you had since leaving school?
	121	46.5	1. 1
	50	19.2	2. 2
	25	9.6	3. 3
	2	.8	4. 4
	1	.4	5. 5
	4	1.5	6. 6
	1	.4	7. 7
	0	0	8. 8
	1	.4	9. 9 or more
	1	.4	10. No response

Item Number	Frequency	Percent	
52			How did you get your present job?
	125	48.1	1. Unemployed
	62	23.8	2. Personal contact
	9	3.5	3. Family
	0	0	4. Newspaper advertisement
	18	6.9	5. Friends
	2	.8	6. Teacher
	4	1.5	7. Counselor
	4	1.5	8. Manpower center
	25	9.6	9. Other - specify _____
	1	.4	10. No response
53	(See Appendix A)		What would you really like to do for a living? _____
54			How happy are your parents with your choice of a life's work?
	10	3.8	1. They are not at all happy
	17	6.5	2. They are not very happy
	23	8.8	3. They are somewhat happy
	29	11.2	4. They are quite happy
	39	15.0	5. They are very happy
	136	52.3	6. We have never talked about it
	6	2.3	7. No response
55			Identification number
	51	19.6	0. Anchorage area
	42	16.2	2. Bethel area
	53	20.4	4. Fairbanks area
	49	18.8	5. Nome area
	65	25.0	6. Juneau area

Please check how important each of the following is for you personally in choosing what you want to do for a living.

Item Number	Frequency	Percent	
56			1. To make lots of money
	61	23.5	1. Very important
	71	27.3	2. Quite important
	80	30.8	3. Somewhat important
	35	13.5	4. Not very important
	9	3.5	5. Not at all important
	4	1.5	6. No response
57			2. To have people look up to you and respect you
	71	27.3	1. Very important
	59	22.7	2. Quite important
	67	25.8	3. Somewhat important
	42	16.2	4. Not very important
	17	6.5	5. Not at all important
	4	1.5	6. No response
58			3. To have lots of friends and work with people
	121	46.5	1. Very important
	71	27.3	2. Quite important
	44	16.9	3. Somewhat important
	13	5.0	4. Not very important
	7	2.7	5. Not at all important
	4	1.5	6. No response
59			4. To have a steady job with security
	146	56.2	1. Very important
	64	24.6	2. Quite important
	33	12.7	3. Somewhat important
	7	2.7	4. Not very important
	6	2.3	5. Not at all important
	4	1.5	6. No response
60			5. To have a pride in doing a good job
	154	59.2	1. Very important
	66	25.4	2. Quite important
	30	11.5	3. Somewhat important
	4	1.5	4. Not very important
	2	.8	5. Not at all important
	4	1.5	6. No response

Item Number	Frequency	Percent	
61			6. To help other people
	130	50.0	1. Very important
	81	31.2	2. Quite important
	35	13.5	3. Somewhat important
	7	2.7	4. Not very important
	3	1.2	5. Not at all important
	4	1.5	6. No response
62			7. To be able to develop your skills and ambitions
	154	59.2	1. Very important
	62	23.8	2. Quite important
	29	11.2	3. Somewhat important
	11	4.2	4. Not very important
	2	.8	5. Not at all important
	2	.8	6. No response
63			8. To have people do what you say
	25	9.6	1. Very important
	40	15.4	2. Quite important
	57	21.9	3. Somewhat important
	74	28.5	4. Not very important
	60	23.1	5. Not at all important
	4	1.5	6. No response
			How much do each of the following hold you back from doing what you would like to do for a living?
64			1. Money for training or schooling
	67	25.8	1. A great deal
	79	30.4	2. Some
	53	20.4	3. Not much
	60	23.1	4. None
	1	.4	5. No response
65			2. Ability to do well in school
	49	18.8	1. A great deal
	107	41.2	2. Some
	52	20.0	3. Not much
	52	20.0	4. None

Item Number	Frequency	Percent	
66			3. Too much training needed to get jobs
	46	17.7	1. A great deal
	80	30.8	2. Some
	58	22.3	3. Not much
	75	28.8	4. None
	1	.4	5. No response
67			4. Being a native
	18	6.9	1. A great deal
	31	11.9	2. Some
	34	13.1	3. Not much
	177	68.1	4. None
68			5. The fear of failure
	24	9.2	1. A great deal
	63	24.2	2. Some
	73	28.1	3. Not much
	99	38.1	4. None
	1	.4	5. No response
69			6. Being needed at home
	35	13.5	1. A great deal
	54	20.8	2. Some
	56	21.5	3. Not much
	115	44.2	4. None
70			7. Other, specify
	7	2.7	1. A great deal
	5	1.9	2. Some
	4	1.5	3. Not much
	240	92.3	4. None
	4	1.6	5. No response

Since leaving school have you received help or assistance from:

71			1. BIA
	182	70.0	1. None
	22	8.5	2. Little contact - no help
	13	5.4	3. Much contact - no help
	16	6.2	4. Little contact - much help
	26	10.0	5. Much contact - much help

Item Number	Frequency	Percent	
72			2. Vocational Rehabilitation
	244	93.8	1. None
	7	2.7	2. Little contact - no help
	2	.8	3. Much contact - no help
	5	1.9	4. Little contact - much help
	2	.8	5. Much contact - much help
73			3. Welfare
	218	83.8	1. None
	7	2.7	2. Little contact - no help
	5	1.9	3. Much contact - no help
	16	6.2	4. Little contact - much help
	13	5.0	5. Much contact - much help
74			4. Manpower Center
	223	85.8	1. None
	13	5.9	2. Little contact - no help
	6	2.3	3. Much contact - no help
	11	4.2	4. Little contact - much help
	7	2.7	5. Much contact - much help
75			5. Neighborhood Youth Corps
	170	65.4	1. None
	16	6.2	2. Little contact - no help
	9	3.5	3. Much contact - no help
	31	11.9	4. Little contact - much help
	34	13.1	5. Much contact - much help
76			6. Youth Opportunity Corps
	249	95.8	1. None
	2	.8	2. Little contact - no help
	2	.8	3. Much contact - no help
	3	1.2	4. Little contact - much help
	4	1.5	5. Much contact - much help
77			7. Community Action Program
	246	94.6	1. None
	6	2.3	2. Little contact - no help
	4	1.5	3. Much contact - no help
	3	1.2	4. Little contact - much help
	1	.4	5. Much contact - much help

Item Number	Frequency	Percent	
78			8. Other
	233	89.6	1. None
	4	1.5	2. Little contact - no help
	0	0	3. Much contact - no help
	5	1.9	4. Little contact - much help
	14	5.4	5. Much contact - much help
	4	1.5	6. No response
			For each of the statements below mark whether you agree or disagree
79			What I do will have little effect on what happens to me
	100	38.3	1. Agree
	160	61.5	2. Disagree
80			If I set my mind to it, I can do anything I want
	203	78.1	1. Agree
	57	21.9	2. Disagree
81			It doesn't do much good to plan for the future
	78	30.0	1. Agree
	182	70.0	2. Disagree
82			It is O.K. to cheat a little to get what one wants
	43	16.5	1. Agree
	217	83.5	2. Disagree
83			Education really isn't as important as some people think
	51	19.6	1. Agree
	207	79.6	2. Disagree
	1	.4	3. No response
84			There is little use in studying hard because you get the same grade anyway
	53	20.4	1. Agree
	207	79.6	2. Disagree

Item Number	Frequency	Percent	
85			These days a person doesn't really know who he can count on
	144	55.4	1. Agree
	116	44.6	2. Disagree
86			Life as most people live it is really meaningless
	77	29.6	1. Agree
	182	70.0	2. Disagree
	1	.4	3. No response
87			Have you ever been arrested? If so, how many times
	76	29.2	1. no
	31	11.9	2. 2
	19	7.3	3. 3
	9	3.5	4. 4
	3	1.2	5. 5
	1	.4	6. 6
	1	.4	7. 7
	13	5.0	8. 8 or more
	106	40.8	9. No response
88			If you had it to do again, what kind of school would you prefer
	58	22.3	1. HS inside Alaska
	55	21.2	2. HS outside Alaska
	85	32.7	3. Public school inside Alaska
	22	8.5	4. Public school outside Alaska
	12	4.6	5. Church school inside Alaska
	3	1.2	6. Church school outside Alaska
	19	7.3	7. Other, specify
89			Would you like to talk to someone about your future plans?
	127	48.8	1. Yes
	128	49.2	2. No
	5	2.0	3. No response
90			Election district of community names in columns 11-13 of card 1.

VITA

Elias, David William, was born in Rock Springs, Wyoming, on April 7, 1928. He attended schools in Rock Springs and parts of California, graduating from Rock Springs High School in 1945. After attending the University of Wyoming two years, he transferred to the University of Michigan and received the B. S. Degree (Geology) in 1950. Mr. Elias was employed by Mountain Fuel Supply Company as an oil and gas exploration geologist from 1950 to 1967. During this period he took educational leave of absence to attend the University of Wyoming obtaining another degree, M. A., in geology in 1957. Also during this period, Mr. Elias was granted military leave and served in the Army two years: 1950-52; he was honorably discharged in 1956.

Mr. Elias married in 1954 and divorced in 1970; one daughter, Barbara Karin, was born in 1955.

From 1967 to 1969, Mr. Elias practiced as a consulting geologist in Salt Lake City. He entered the Graduate School of Social Work at the University of Utah in 1969.

While enrolled in school, Mr. Elias was elected President of the Associated Student Social Workers, and he joined the National Association of Social Workers and the National Federation of Student Social Workers. During the summer of 1970, Mr. Elias was employed by the Bureau of Indian Affairs as a Social Work Aide in Bethel, Alaska. His first year field placement was

the Salt Lake County Division of Family Services; second year, the Salt Lake County Detention Center. Mr. Elias received an NIMH Stipend (Corrections) in 1970.

VITA

Gurdry, George Alle, Jr., born March 10, 1945 in Salt Lake City, Utah. Graduated from Highland High School in June 1963. Attended Mesa Junior College on a basketball scholarship from September 1963 to March 1964. Served an L.D.S. mission for two years (March 1964 to March 1966) in Southern Australia Mission. Graduated from the University of Utah in June 1969 in political science and history with a secondary teaching certificate. Worked as a social worker at the University Medical Center, Salt Lake City, Utah, from June 1969 to September 1969. Married Linda Ririe September 22, 1969. First year field placement during graduate school was Primary Children's Hospital. Worked as a social worker for the Bureau of Indian Affairs in Fairbanks, Alaska, June 1970 to September 1970. Second year field placement was at Fort Duchesne, Utah, the Uinta Ouray Indian reservation. Graduated from University of Utah with M.S.W. in June 1971.

VITA

Merdler, Douglas Jon, was born on July 17, 1944, in DeKalb, Illinois. After graduating from Monona Grove High School in Monona, Wisconsin, in June 1962, he attended the University of Wisconsin in Madison, Wisconsin for four and one-half years, and in January, 1967 he received the Bachelor of Science Degree in Social Work. At that same time he was commissioned a Second Lieutenant in the United States Army Medical Service Corps.

After his university graduation, Mr. Merdler served in the United States Army for two years. The two years of military duty were spent primarily at Fort Sam Houston, Texas, and at Fort Jackson, South Carolina. While on leave between duty stations, he was married to Karen E. Baker on May 13, 1967 in Burlington, Wisconsin and they presently have one child, James Myron, born on December 20, 1968.

During his tour of duty, he was Executive Officer of a Hospital Hq. & Hq. Company and Commanding Officer of a Medical Holding Company. He was discharged in March of 1969 with the rank of First Lieutenant and received the Army Commendation Medal for meritorious service.

Upon returning from military service, he enrolled the following fall quarter at the University of Utah in Salt Lake City in the Graduate School of Social Work. His first year field placement was at the Utah State Prison and his second year field placement was at the University of Utah Medical Center.

VITA

Peterson, Kyle Lynn, born August 2, 1945, Salt Lake City, Utah. Graduated from Bonneville High School, Ogden, Utah, 1963. Filled an L.D.S. mission to the Central States, 1965 to 1967. Married Melva Edyth Monk, September 22, 1967. Parents of two children. Received a B.S. from Weber State College, 1969, in Sociology with a Social Work concentration and a minor in Physical Education. Attended Weber State College on a four-year athletic scholarship. Work experience included: caseworker, American Red Cross, Ogden Chapter, Ogden, Utah, 1968; counselor, Clearfield Job Corps, Clearfield, Utah, 1968-70; Social Service Representative, Bureau of Indian Affairs, Juneau, Alaska (temporary 90 day appointment, summer, 1970). Accepted direct commission, Captain, United States Army Medical Corps, March 8, 1971. First year field placement at the Intermountain School, Brigham City, Utah. Second year field placement at the Utah State Training School for the mentally retarded, American Fork, Utah. M.S.W. degree, Graduate School of Social Work, University of Utah, June, 1971.

VITA

Peterson, Douglas S. Born December 12, 1935, in Wisconsin. Attended Luther College, Decorah, Iowa. Degree: Bachelor of Arts in Sociology and History, Luther College, 1960.

Professional Positions: Social Worker, Alaska Division of Welfare. Professional Organizations: National Association of Social Workers. Professional Interests: Family and Child Services.

Field Placements: Salt Lake County Bar Association, Legal Services, and University of Utah Medical Center.

VITA

Price, Terry Brent, was born on January 24, 1945, in Lovell, Wyoming. After graduating from Lovell High School, Lovell, Wyoming, in June, 1963, he attended Northwest Community College in Powell, Wyoming for one year. Served an L.D.S. mission to the Navajos 1964-1966. Attended one year at Brigham Young University. Received B. S. from Weber State College, 1969, in Social Work. Married Nancy Shepley, April 4, 1968. Parents of one child. Work experience includes two years as tutor-counselor at Intermountain School, Brigham City, Utah. First year field placement Juvenile Court. Summer job between first and second year was with Bureau of Indian Affairs, Fairbanks, Alaska, as child welfare worker. Second year field placement at Intermountain School, Brigham City, Utah.

VITA

Randall, Charles Nyle was born on October 14, 1944 in Idaho Falls, Idaho. After graduating from Rigby High School, Rigby, Idaho, in May, 1962, he attended Brigham Young University for one year. In the fall of 1963 he began a two-year mission for the Church of Jesus Christ of Latter-day Saints in the Northern Indian Mission.

Returning from the mission field the winter of 1965, he re-entered Brigham Young University spring semester of 1966. In June, 1969 he received a Bachelor of Science degree and a secondary teaching certificate from Brigham Young University.

After his university graduate, Mr. Randall entered the Graduate School of Social Work on the University of Utah campus. First year placement was a group work placement at the Salt Lake County Division of Family Services. Second year field placement was a casework setting at the Child Welfare unit of the Salt Lake County Division of Family Services. The summer between the two years of graduate education was spent in Nome, Alaska, in the employment of the Bureau of Indian Affairs.

VITA

Sparck, Lucy, born December 24, 1940 in Kashunak, Alaska, attended Mary Manse College, Toledo, Ohio. Degree: Bachelors of Arts in Education and Social Studies in 1967 from Mary Manse College. Professional positions: Elementary Education teacher for the Dillingham City School District from 1967 to 1969; Social Worker, Alaskan State Department of Welfare, in Bethel, Alaska, 1968; Professional Organizations: Commission on Social Work Education for Minority Students; Professional Interests: Group Work Services.